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No. I.

THE AMERICAN COLLEGE AND ITS PROBLEMS.

(Opening Address, September 1, 1904.)

PROF. GEORGE T. ETTINGER, PH. D.

(Dean of the Faculty.)

The academic use of the word college from the Latin collegium, meaning any kind of association, dates from the beginning of the 13th century. To protect the public peace frequently disturbed by the conflicts of students with citizens, as well as to watch over the students themselves lodging-houses, or dormitories, were provided, in which the students were under the charge of a superior. These houses, orignally not designed to give instruction but merely to look after and aid the student in passing through the university, were called colleges; and this name was afterwards applied to any institution of a certain grade whether connected with a university or not. Thus they were established at Paris, Oxford, Cambridge, Bologna, Padua, Prague and Vienna. The teaching, however, belonged entirely to the university. The rich endowments conferred upon the various colleges of the English Universities by princes, statesmen and political bishops so increased their reputation and importance that the university finally retained little power than the conferring of degrees and other honors, while the studies leading to the academic degrees were pursued chiefly in the colleges.

The early colleges of the American Colonies, like Harvard in Massachusetts, William and Mary in Virginia, and Yale in Connecticut, were founded on the English model. As the

principal subjects required of the English student for his degree were the ancient classics and the mathematics, these studies naturally greatly preponderated and later retained an equally important place in the American colleges organized on the English model. The training thus afforded was purely disciplinary and preliminary to professional study.

Early, however, in the 19th century, men like President Wayland of Brown University and President Nott of Union College began to distrust this method of organization, and, about 1850, President Barnard of Columbia showed conclusively that the proportion of students going to college in the United States was steadily growing less and less. This tendency was attributed to a general dissatisfaction with the limited range of studies offered by the ordinary College. In 1852, President Tappen of the University of Michigan boldly declared that science, the modern language and history were entitled to the same prominence in the college curriculum that should be given to the ancient languages and the mathematics. On this theory the collegiate department of Michigan University was remodeled, proved successful and became the model for the organization of other State Universities. This spirit of progress also, in a few years, greatly modified the courses of the older colleges. While Latin and Greek and mathematics retained their dominant influence in the first two years of the course, the modern languages and the natural sciences, as well as history, economics and the modern literatures became prominent in the third and the fourth Technical studies also pressed for recognition and soon the old exclusiveness yielded to modern method.

The natural consequence of this movement was a greater variety of subjects and courses, in many instances less thoroughness, and even educational chaos, from which some educators and institutions have not yet full emerged. In education, as in religion, not all that is new is true, nor is all change progress. It is still "the old, old story" that forms the basis of our faith and practice in education as well as in religion; but, while the truth changes not, the angle at which we behold it and the relation which we sustain to it, may change very materially. There is still too much vague thinking and,

consequently, too much use of ill-defined terms on the part of the so-called educators themselves. The content of terms of high-school, college and university is still a very variable quantity. Not many years ago, an institution, having a regular collegiate department, a seminary for young women and a preparatory school, styled itself a university. Many seem to think that a university is a sort of educational department-store, in which the variety of the wares and not the grade of goods receives the first consideration. A young man attending the collegiate department of a university is popularly called a university student while in reality he is only a college student. A real university student is he who pursues post-graduate studies of unversity grade. Education is a matter of too much dignity and importance to tolerate shams; and, if there is still one field outside of religion, in which frankness and honesty ought to be found, that is, I contend, the field of education.

In order to determine the sphere of the American College, education may be divided into four general grades, primary, secondary, collegiate and university. The school trains the child, the academy trains the youth, the college trains the man, the university trains the specialist. As the field of each of these institutions is clearly defined, will the work of each be intelligently and thoroughly performed. While each grade prepares for the next higher, each should also have something of approximate completeness and finality for such students as can not afford to prolong their school days.

Taking the youth between the years of sixteen and eighteen, at that nondescript period when he is no longer a boy and certainly not yet a man, the college is to form his character, to develop his powers, to impart knowledge and to add culture. In other words, is the prime business of a college to afford its students a liberal education, which according to its derivation, means an education worthy of a freeman as compared with that of a slave. A liberal education is that which prepares for "complete living." "Every man," says Dr. Arnold, "from the highest to the lowest, has two businesses, the one his own particular profession, or calling, be it what it will, *

* * the other his general calling which he has in common with all his neighbors, namely, the calling of a citizen, and a

man. The education which fits him for the first of these two businesses is called professional, that which fits him for the second is called liberal." Milton's idea is very broad when he says-"I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices, both public and private, of peace and war." I can not refrain from quoting the famous definition of Prof. Huxley:-"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength and smooth working order, ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind-whose mind is stored with a knowledge of the great and fundamental truths of nature, and the laws of her operations; and who, no stunted asetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience, who has learned to love all beauty whether of nature or of art, to hate all vileness, and to respect others as himself." To develop the individual physically, mentall, morally and spiritually, to teach him his proper place in the Universe, his relations and his duties to himself, his fellowmen and his Maker, and to impart to human life that peculiar charm of ripeness and maturity that we call culture this I take it is the purpose of a college course.. "Culture," says Hamilton Wright Mabie, "is knowledge become part of the soil of a man's life; it is not knowledge piled up like so many pieces of wood. It is knowledge absorbed and transmuted by meditation into character. And this process involves leisure, solitude, the ability to keep ones hands and eyes idle at times." The college should train the man for the highest of all arts, the art of living, and this irrespective, primarily, of what his profession or calling may eventually be.

The college trains the individual for life, while the technical school trains him for his special calling. To be a man is much more than to be a machinist or an electrical engineer. To be acquainted with the world's best thought does not necessarily

make an individual a better electrician, but it makes him a better man, with a drear outlook upon life, a great interest in the his world's activities, a deeper sympathy with fellowmen, higher resolves and nobler ideals. Not many years ago the Medical Profession had the unenviable reputation of having the least cultured members of any of the learned professions, and the explanation was not hard to find. Young men attended the preparatory school, never even thought of entering college, then studied medicine and began to practice. fore they were really men, they already presumed to practice their profession. In the great majority of cases, the collegebred man will very promptly outstrip his fellow-student of less preparation whether in the technical school or in the professional courses of the university.

In these days we hear and read a great deal about self-made Do you know that in the proper sense of the term we are all self-made? Not costly apparatus, luxurious buildings, learned faculties, not even college caps with monograms, wide trousers, short coats and briar pipes, can make you students, if you do not apply yourselves. The Latin verb studeo means to be eager, zealous, earnest; hence a student is one that is eager, zealous, earnest. I strongly suspect that some young men in New York or New Jersey, let us say, are posing as students, whom an etymological test would prove guilty of false pretense. It is true, the college furnishes you the environment, awakens your interest and gives you the guidance, but you must prompty and even eagerly respond to these influences and by your own self-activity gather to yourself and make your own what the college offers, if you wish to benefit to the full by your college course. In this beautiful season of the year when men wish to lay aside the artificial restraints and the conventionalities of city-ife, they hie themselves to the woods and the mountains to be once more near to Nature's heart and hear its weird and wonderful throbbings. that would penetrate the dense wilds of the ancient Adirondacks, or with heart still stouter would shoot the rapids some picturesque but perilous stream, first secures for himself the services of a competent, trustworthy guide. So is it in life. The self-made man spurns the helf of the college, enters upon

the unknown, pathless woods without a guide and struggles through them as best he can. The college is a microcosm or world in epitome, in which the student in four years gets a systematic survey of the life and thought of the world at large and a consequent training for his later career such as the socalled self-made man can not as thoroughly and completely obtain by the earnest efforts of a life-time. It is not fair to compare one of the best self-made men with one of the poorest college bred men. How much better would that self-made man have been, had he had the full benefit of a college training? Benjamin Franklin, Hugh Miller, Michael Faraday, Abraham Lincoln would have been great and famous with or without such training; but who would dare assert that with it they would have been less great or less famous? One of the strongest arguments in favor of the college is the fact that the very men that have never had the advantage of a collegetraining are the ones that appreciate how much in life they have missed and are willing to give their thousands that their sons may enjoy the benfits that never came within the fathers' reach.

Many claim that a college-training unfits men for life. As if teaching men to think unfitted them for thinking. To learn to know oneself and ones fellowmen, to learn the constitution of the Universe, Man's nature and destiny, what others have thought and taught about these ever-interesting and all-important themes, this, surely, cannot unfit a man for life. I am quite willing to grant that in these commercial and material days when men are striving to get something for nothing and very frequently end in getting nothing for something, a college-training, if at all true to its avowed principles, implants in the student such lofty ideals of life that he cannot, and will not, always consider the world's way of doing as right or honest. The course that does not impart to the student higher, nobler ideals of life, and does not expand his mental, moral and spiritual horizon, is a failure. Whether or not a college course unfits a man for practical life, depends largely upon our interpretation of success. The gambler's idea of success will differ very widely from that of o Doctor of Divinity. Judged by the amount of his material wealth, Henry

Thoreau, as he sat in his cabin on the edge of Waldon Pond, was a complete, yea, a dismal failure; yet was he rich in freedom of soul and in hoarded wisdom, for he surely is rich and free who can say with Thoreau—"A man is rich in proportion to the number of things he can afford to let alone." Such wisdom, such freedom of spirit, it is the province of the college to teach and to preach.

Others, while granting the benefit, assert that a college course costs too much time and money at a very important period of a young man's life. Milton, I believe, said "I care not how late I enter life, just so I come fit." The college ought to demand thoroughness. In order that the mind can assimilate and get the full benefit of what it feeds on, a definite length of time, even of leisure, must be allowed. It is the gentle rain that sinks into the soil and waters the parched ground, not the heavy down-pour which flows over the surface without refreshing the earth.

As the American college ought to stand for character, power, knowledge and culture, it differs largely from the technical school. Nor should it be regarded as a mere preparatory school for the different professions or even for the university, but for life itself.

Because of the enormous extension of the field of knowledge, the increasing complexity of modern life and the shifting relations between the component elements of our modern civilization, institutions, like individuals, have their problems that are pressing for solution. If there is so much to be learned in this world, what shall the college teach? The answer to this question depends altogether on what we consider to be the aim and the purpose of the college. If you agree with me that the prime business of the college is to train men for noble living, to develop character, power and culture, then it becomes a question of essentials, what is most conducive to the desired end and what knowledges, although in themselves ever so useful, can, and for lack of time, must be eliminated. Like his forerunner of fifty years ago, the student of our time has only twenty-four hours in a day, and probably no more brain-capacity than had his predecessor of fifty years ago; while the distractions of student life have greatly increasd

and multiplied. These limitations of time and brain-capacity should especially be kept in mind by those rabid specialists, each of whom thinks his own subject the one absolutely essential in the course. If "the greatest thing in the worl is man and the greatest thing in man is mind," then the cultured man of the present should first learn to know himself and his fellows. In physiology he will larn to know his body; in psychology his mind and soul; religion and philosophy, inculding ethics, will guide him to God as the highest form of the truth and the good; aesthetics will satisfy his longing for the beautiful; logic and mathematics will develop and train his reasoning powers; while the languages and the literatures of Greece, Rome, England, Germany and France will pour forth their treasures for his mental enrichment. Geology will teach the history and the structure of th earth on which he dwells; physics will explain the laws of nature and her operations; zoology will describe the animal kingdom; botany will enable him to know the flowers and plants that beautify and enrich the earth; astronomy will disclose the wonders of the Heavens; in meteorology he will learn the nature of the atmosphere so essential to existence; biology will describe the various forms and theories of life; while chemistry by the magic analysis reveals the composition and the constituent elements of things. Or, should you ask for a more definite course of studies by which to train your cultured Christian gentlemen, I can point you to none better in the selection of its subjects, carefully chosen to contribute to the desired end, than the classical cours in our own Muhlenberg College. With but slight modification, it contains all the essentials of a liberal education, especially a most happy combination of literature and the sciences, in such amounts as to aofford the student an ideal survey of the Universe of which he is only an atom. There is more conflict between the literary and the scientific studies than there is between religion and scienc; they are the complementary parts of a well-rounded liberal education, the lack of any one of which will mar the completeness of the circle.

In these super-strenuous days some men, even in high places, complian that a four years' college course is too long.

The college course can be shortened; the Bachelor's degree can be granted, as President Butler, of Columia suggested, even at the end of Sophomore year; yet no one would pretend to claim that the results would be as good as they are at present. As far as a saving of time is concerned, many men have done still better and have never gone to college at all; yet in my judgment, they missed much more in life than they gained by saving the four or five years that would have been spent at college. It is noteworthy that these generally come from the heads of universities that would more or less eliminate the regular college or make it a very subordinate department of a university instead of a dignified institution by itself. With the university reaching down with its electives and professional courses, into the Senior year of the college and the preparatory schools holding students until the Sophomore year, the regular college is in danger of being ground out of existence between these upper and neither millstones. It is utterly impossible to cover the same ground in the same manner in three years as is at present done in four; something of necessity must suffer and in this case it must be the student. Not even our oldest colleges have yet discovered the elix of education whereby they can accomplish with the same degree of thoroughness, the same amount of work in three years that hitherto required four. Some universities enable the student to fill out his Senior year in college with electives that count for postgraduate work in the unito be a fair compromise, versity. This seems through it the student, while gaining a year in time, loses all the Senior culture studies in substituting therefor university or professional studies.

We now come to the much mooted question of electives, in which the student is allowed more or less latitude in choosing his various subjects. Choice presupposes the ability to choose, and ability to choose presupposes a knowledge of one's own mind and of the entire field in which the choice is to be made. How much does a Freshman know of his own mind, much less of the almost unlimited field of knowledge from which he is to choose such studies as will give his character, culture and mental power, in short, prepare him for

complete living! Now, my good Freshmen, this is no reflection upon you. All of us were once Freshmen, and we are very thankful that, in those days, older, wiser and more intelligent minds selected our course for us. The principal argument in favor of electives is that a student can thus study what he likes. This however, is not always best. A course that depends upon the choice of the student is very likely to be ill-balanced and poorly corrledated, by no means general survey of the field of knowaffording that ledge which it is the duty of the college to furnish. Such course will afford neither the best intellectual nor the best moral training. Although the Bard of Avon tells "No profit grows, where is no pleasure ta'en; In brief, sir, study what you most affect," I still believe in the disciplinary value of such studies for which the student shows no predilection. When you enter active life, you find no electives in your business or profession. There you will daily meet unpleasant, yea, downright disagreeable circumstances, which it is your duty to face and you wll have no choice about the matter. In conscientiously studying a lesson of which you are not fond and thus conquering your antipathy, you develop mental and moral fibre that will be of incalculable value to you in overcoming the difficulties that will inevitably confront you in later life. The best conqueror is he that has first conquered himself. Do not consider that institution old-fashioned that refuses to yield completely to the elective system; ;if we may properly call it a system. The wholesale introduction of electives whereby a student can secure his A. B. degree without possessing a well-rounded education, has been the source of great mischief in the educational world. Experience, observation and reason unite in affirming that in the Freshman year there ought to be practically no electives; in Sophomore there might be one or two; in Junior and Senior three of four each.

One of the deplorable tendencies in modern education is the spirit of commercialism that has insidiously crept into our institutions of learning. Unless the college has its educational drummer in the field and advertises itself through its baseball, foot-ball and glee-clubs, it is no longer considered of any

account. So keen has become the race for mere numbers that some institutions offer free tuition and throw in an extra bribe for accepting it. Students calmly and coolly change their allegiance from one college to another because they receive better financial aid. It is much to be regretted that the great and noble work of education has been thus tainted with the lower and often the meaner characteristics of mere trade. May not this cheapening of education lower the dignity of the institutions indulging in these practices, as well as the moral tone of the students accepting these supposed benefits? This is one of the most serious problems that confronts the repuable institution that has hitherto fostered high ideals of education but by force of competition is now compelled to stoop to the doubtful commercial methods of its competitors, or altogether drop out of the race.

In some schools athletics have largely usurped the place of education. In swinging from the one extreme of monastic asceticism in which the body and its needs were almost entirely ignored, the pendulum has gone to the other extreme, athleticism, as it is at prsent rampant in high places. I am not opposed to athletics; on the contrary, I favor all legitimate forms of college sport such as will benefit the student body at large by giving each individual the exercise and the training that will develop in him the greatest strength and the best health of which he is capable. To do this, however, for the entire body of students is a very different thing from training or often overtraining, a single crew or team, with the sole aim of outrivalling the team of another college. The real value of intercollegiate competitive athletics is still at best very debatable, while the shameful excesses and the undesirable customs of the race track accompanying the great intercollegiate contests are a disgrace to the cause of education and morality. It is not the business of a college to train professional athletes for competitive contests; on the other hand, it is the business of a college to encourage and, where necessary, to demand such exercise and training of all its students as will successfully cultivate what the old Roman advocated centuries ago, "a sound mind in a sound body."

This is pre-eminently the day of big things, gigantic com-

binations, vast undertakings. Size and success, are, by many synonymous. Thus the large considered supposed to be superior to the smaller institutions of the same grade. While the larger school many attractions is also affords more distractions; the size of the classes presents that personal contact teacher and taught which is one of the great and lasting benefits of a college course; much of the teaching and the training in the larger institutions is done by young men of very limited experience as compared with many of the mature men that have for years been connected with our smaller colleges and by their loyal, self-sacrificing devotion have inseparably linked their names with the institutions which they are serving. For the purpose of character building the smaller college affords more personal contact with the teacher and more constant and direct supervision of the student at that period of his life when such safeguards are most essential. Where the individual becomes a mere atom in the mass of the student body, there cannot be much real training, except as comes about very incidentally and often most accidentally. The president of a technical school enrolling six hundred and fifty students admits that he knows personally only about forty of the young men under his care. Thorough work, in smaller classes, under mature and experienced teachers, less distractions and consequently more time for study, the real and lasting benefit of personal acquaintance and, in many instances, of life-long friendships with teachers-these are by no means the slightest advantage of the small college.

College work still consists largely of drill and recitation. The student is taking in as much as he can of the world's riches; he is not yet adding to its store of knowledge. The young teacher fresh from the university is tempted to introduce university methods where they are not wanted and where they are often of no benefit. A young Doctor of Philosophy of Chicago University, appointed to teach German in a public high school, began his work with learned lectures on German literature instead of teaching his pupils to wrestle with "der, die, das." The Doctor of Philosophy of Chicago University failed and his place is now filled successfully by a Master of Arts of Muhlenberg College. Much of so-called

lecturing amounts to very little and can never fully take the place of the text-book and the recitation. Of course, it is a much more pleasant work for a teacher to talk on his favorite theme than to drill on more elementary matter, yet the drill on the elements is the first thing needed.

The thorough-going specialist likewise is in danger of unduly magnifying the importance of his own department at the expense of other equally important subjects in the course, he is tempted to forget his perspective and to look at other subjects through the inverted end of the telescope. Teaching Latin as a single specialty in a university course is very different from teaching Latin in a college course, in which it is one of a number of equally important studies. This certainly is the age of the specialist-and as soon as it is claimed that a man can teach equally well all the subjects of a college course we naturally and properly grow suspicious of that man's ability or of the veracity of the person making such a claimbut your specialist ought himself to have had the liberal training, the wide outlook, that will enabl him to fit his specialty into the regular course in such a way as to secure a fair share of time and attention for his own subject while granting an equally fair share of time and attention to the other subjects in the course. It is not the business of the college to train specialists; that is the work of the postgraduate teachnical school and the university.

Another matter in which some of the larger institutions have set the smaller ones a very poor example is the granting of the A. B. degree. For hundreds of years this degree, like "Sterling silver," has been the hall-mark of the humanities. So generally was this acknowledged, that the degree B. S. was invented to indicate scientific courses in which no Greek and at times not very much Latin were found. When, however, it was dicovered that A. B. still stood for more and was in better repute in the educational world than B.S., such a clamor for A. B. arose that many institutions now grant this degree for all work of college grade, whether such work embraces the humanities or not. If, in the historical development of the college, A. B. has stood for a course in which Latin and Greek largely predominated and the degree has

been recognized for centuries as representing Latin and Greek, then to grant it for a course in which the classics find no place at all, is, to put it mildly, a form of imposture. As if your clothier put his "all wool" label on his cotton goods, the cotton goods may be ever so good for cotton but they still are cotton, and the label cannot change the quality. Colleges should be too dignified and honest to tolerate any misrepresentation, any sailing, as it were, under false colors, whether on the part of individuals or of institutions.

When I read of th millions of dollars annually expended for education and when I see the magnificent structures with the lavish appointments in which our young men are to spend a most impressionable period of their lives, there is suggested the danger that education may become too luxurious in our country. Will our young men be best fitted for life, in the midst of such environment? Let us discriminate between comfort and convenience on the one hand and elegance and luxury on the other. "Plain living and high thnking" ought to be the motto of institutions as well as of individuals.

Blessed, indeed, is the man that can go to college; equally blessed is that community in which a college is found. And yet, colleges are not always fully appreciated by the communities, in which they are located. This lack of appreciation may be due to the spirit of material progress which animates and so largely dominates our American life. Too frequently the worship of the "Almighty Dollar" precludes the cultivation of the muses, the study of the sciences, except for every practical ends, and the fostering of the things pertaining to the higher life. At times, however, the blame may also justly rest upon the institution itself, which, by holding aloof from the community, gradually widens the breach between "the town and the gown." This is altogether wrong. The college ought to be the intellectual leader of the community, the very centre of its nobler life, the beacon set on a lighting men to all that is beautiful, true and good, whether it affects the more limited sphere of the individual or larger life of the State. Especially in these days of materialism and ultilitarianism, next to the Christian Church, the college ought to teach and inspire noble ideals for the present

and confident hopes for the future. Thus the intellectual and moral benefits accruing from the college to the community largely outweigh the mere financial advantages, great as these may be. Even as th fragrance of a single flower pervades an entire room, so the influence of the college should affect the whole community. By freely offering her intellectual and moral treasures in public lectures the college will learn to know the nature and the needs of the community and the public will, in turn, be better able to appreciate the work and the worth of the school. In the midst of all the haste and stress of life the college ought to be a conservative guide and not by its untried and impracticable theories become a blind leader of the blind.

Such, in my humble judgment, is the sphere, such the purpose of the American college; and such are the problems which it has to solve.

But I cannot close this address, already too long, without a word to you young men, who have listened to me so patiently, you students both old and new, who are gathered here as loyal sons of Muhlenberg. I wish to congratulate you upon the wisdom that you have displayed in deciding to go to college. Next to adopting the religion of the Master, you have chosen the best thing in life, that which will color your existence for time and eternity. Probably you do not yourselves fully realize the importance of the step you have taken. Today you are starting on a four years' pilgrimage through the fairest realms of thought and life. On this pilgrimage you will have the companionship, in books, of the wisest and the best of men, the kings and princes of the intellectual and the moral world, as well as of Him who is the fountain of all wisdom. Science will tell you the story of nature; religion will make you acquainted with the truth; literature will pour out for you the treasures of the world's thought; especially will poetry paint for you the beauties of another world in which the material things of this life will be transmuted into pure gold through the alembic of the imagination. Such is the abundance of the riches that await your coming. Next to the innocent and care-free period of childhood, there is no more ideal time in a man's earthly existence than the four years of his college life. Truly these are halcyon days in which you will gather those treasures of mind and heart that will later manifest themselves in the active life of the cultured Christian gentleman. For, if you will remain true to the training that the college will endeavor to impart, you will be neither drones nor dreamers but doers in the world's activity; and your lives will breathe the spirit of the poet when he sings

"So much to do; so little done!
Ah! yesternight I saw the sun
Sink beamless down the vaulted gray;
The ghastly ghost of Yesterday.
So little done: so much to do!
Each morning breaks on conflicts new;
But eager, brave, I'll join the fray,
And fight the battle of To-day.
So much to do: so little done!
But when its o'er—the victory won,—
Oh! then, my soul this strife and sorrow,
Will end in that great, glad To-morrow."

OLIVER HAZARD PERRY.

H. F. GERNERT, '05.

It is with pride that a nation puts the deeds and works of her great men upon its pages of history. The memory of a nation's mightly dead serves to stimulate the noblest of the living to imitate their example. To picture before you a man's noble deeds only is praise and flattery, but to show a man in his real character, to depict his virtues without concealing his faults, is the true presentation of a man's life.

The paternal ancestory of Oliver Hazard Perry is traced back to Edmund Perry, of Devonshire, England, who emigrated to this country about 1630. He, as well as the five subsequent generations, were men of considerable literary attainments and all had experienced the difficulties of a sailor's life.

Oliver Hazard Perry, the subject of this sketch was born

on Aug. 23, 1785. His education was such as the schools of this time afforded. Like his ancestors, he showed early inclinations for the sea, and accordingly n April, 1799 he entered as a midshipman on board the "General Greene." He soon became the friend of every officer in command. From his early boyhood, he is described as of an agreeable disposition and an unusual graceful demeanor. His youth and uncommon share of good looks always made a good impression upon the fairer sex which he had occasion to meet on his different cruises. In his confidential letters to his mother, he intimates the belief that were he disposed to make his fortune by marriage, the chances for success would not be inconsiderable.

He was constantly promoted and his manner as an officer was described by his superior officers with considerable pride.

After various minor cruises, he was put to the task of designing and equiping a fleet on Lake Erie, war with England being threatened.

Commodore Chauncey was to control all operations of the Lakes, but the fact that Chauncey was stationed on Lake Ontario and Perry on Lake Erie at once shows the inconveniency occassioned by this arrangement. At this point already, Perry's superior officers noticed his skill and courage in matters of war and began to envy him and further, tried to hinder him in his progress and success at this critical period. Com. Chauncey, a man who seems to have been unusually greedy, refused even to send Perry sufficient supplies and men with which to equip himself to successfully meet the enemy. The evident motive of Com. Chauncey as has been brought to light since, was to handicap Perry in his maneuvers until he himself had brought the enemy to terms in his region and then assume command of Perry's fleet and thus claim all honor and glory for himself.

After many urgent requests and entreaties for supplies, Perry considered himself strong enough to face the enemy and here on Sept. 13, 1813 was fought the battle that has made the name of Perry immortal.

Perry's fleet consisted of the Lawrence, Perry's flagship, the Niagara commanded by Capt. Elliot and several smaller vessels. Early in the morning of this memorable day, Perry gave his last instructions to the officers in command and stationed each vessel so as to encounter its equal in the enemy's line. He himself, commanding the Lawrence, took the Detroit, the strongest and most formidable ship in the British squadron as his adversary, the Niagara being placed opposite the Queen Charlotte, the second ship of the enemy and the other minor vessels in their correct relative positions.

At last action began. The enemy began a terrible raking fire. Our squadron responded as had been planned, except the Niagara under Capt. Elliot. The ship was always kept out of harm's reach for the greater part of the engagement. Consequently, the Queen Charlotte, the Nigara's adversary attacked the Lawernce too. Capt. Perry made a desperate resistance under the raking shot of the two strongest vessels in the enemy's fleet. At last the Lawernce was disabled, Perry saw the Niagara not in action and so he made his way under a heavy shower of shot to the Niagara, took command himself, wheeled up against the enemy and the well known victory followed. In a message to General Harrison were the immortal words of that great commander, "We have met the enemy and they are ours." Another message to the Secretary of the Navy announcing the brilliant victory is as follows. "Sir.- It has pleased the Almighty to give to the arms of the United States a singnal victory over the enemy on this lake. The British squadron consisting of two ships, two brigs, one schooner and one sloop, have this moment surrended to the force under my command after a sharp conflict."

"I have the honor to be, sir, very respectfully your obedient servant."

"O. H. Perry."

The biographer says, "Nothing can be more beautifully conspicuous or more characteristic than the blended modesty and piety of this celebrated letter, written without deliberation, in the moment of victory and in the midst of abundant occupation. In ascribing the victory to the Almighty gift, he was not using a simple form of speech which would appear graceful and flatter the strongly religious feelings of the country, but gave vent to a spontaneous impulse of his heart."

After burying his dead, he made his official report to the

government in which he did not expose Capt. Elliot for his actions as he might have done. But a as reward for all these kindnesses, Capt. Elliot was to make him all the trouble and annoyances immaginable. Capt. Elliot began to abuse Perry in every possible way and considerable correspondence ensued. Cooper, in his history of the Navy tries to put Elliot to the front and degrade Perry. But time has proved Elliot to be a coward in spite of all that Cooper wants to show. Elliot's evident motive was to have the Lawernce with Capt. Perry destroyed and then advance on the enemy and gain all glory and honor. Having failed in this, he tried to degrade Perry by every possible means.

A little incident will reveal the true character of Perry in his sense of humanity. After the victory, Perry and his numerous guests had just partaken of a supper when one of the young wounded men asked an under officer in a low tone for a cup of coffee, saying that his stomach rejected the cold and coarse food to which the army had necessarily been confined. The officer was reluctant in asking Perry for such a triffle and the matter was dropped. Perry, however, overheard the remark, and had quietly given his steward directions. In half an hour, he had the whole company in his cabin seated around an excellent supper.

Immediately after this victory, Perry was promoted to the Post captancy. He also requested the Commissary-general of prisoners to authorize him to parole Com. Barclay, the gallant British prisoner which request was granted. Com. Barclay spoke in the highest terms of Perry afterwards. On taking leave of Perry, Barclay had presented him with his sextant as a memento of his regard; and some months after, Perry forwarded to Barclay a highly finished American rifle made with the greatest possible care by a celebrated gunsmith of Albany, expressly for him. Here again is revealed Perry's kindness for his prisoners.

Perry was now given a leave of abesnce for a stated time. Every town and city on his homeward journey was the scene of illuminations, hastily prepared festivities and rude, but hearty hospitality.

After the war with England, Perry was sent on several mis-

sions. Once to Algiers, where he settled those troubles, afterwards to Tripil.

On one of these journeys, he also had trouble with one of his subordinates, Capt. Heath. Heath seems to have been extremely indecent and Perry ordered his arrest to which Heath replied. "Very well sir" in a tone which was insulting and contemptuous. He ordered Capt. Heath to be silent when Heath replied in the same fashion. Then Perry committed the one fault which mars his biography; he gave Heath a blow with his fist.

Although Perry made every apology possible, Heath was not satisfied but even challenged Perry to a duel. Opposed by his friends, Perry accepted the challenge to give the man atonement for his injuries, as he himself puts it, but he refused to return fire. He exposed his own life to atone for another's injuries and yet did not jeopardize the life of the opponent. This act was generous in the extreme.

On one of his journeys to the south, he was attacked by yellow fever and on his 34th birthday, quietly passed away on board the "John Adams."

As a character study, Perry is unsurpassed. Envy, hatred, malice and uncharitableness found no resting place in the heart of Perry. Nothing but the noblest thoughts and affections adorned that noble soul. He was not easily irritated by trifling occasions although his temper was violent. His charitable traits were well shown by his kind treatment of the suffering and unfortunate. The young school boy reads the works of Perry with pride. The brilliant achievement Lake Erie thrills him to his very heart and arouses enough ambition to cause him to imitate such a character. It is a pity, writers have made such violent attacks upon the character of a man like Perry. But a good character is built on firmer material than sand and nothing can uproot it. character of Perry has withstood the tests of time and Cooper can ever injure the character formed in youth, strengthened in age and eulogized in death.

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Editorial.

With this, the first issue of the twenty-second volume of the Muhlenberg, the present staff makes its opening stroke and enters upon the sea of College Journalism, as yet untried by us. Our heartiest salutation is extended to all our contemporaries in the College World of letters. We invoke to you all a college year with abounding success and increased attainments. With happy concord and friendly rivalry, may our issues appear from time to time, having in view one common end, the improvement of our Monthly and the furtherance of its interests.

* * * *

To the Alumni we too extend our heartiest greetings. We announce with undissembling pleasure the auspicious opening of another Collegiate year. It was somewhat of a disappointment to us because we were unable to open the year's work in the new buildings; but since it is neither in our power to add nor to detract we must place ourselves into a state of satis-

faction, entertaining the hope that ere so long we may be able to make the much desired change; only trusting that our hopes may become realities. We propose to present in this paper illustrations of Old Muhlenberg, and if possible to publish some articles concerning the history of some of the illustrations presented. This we do to make the paper of a somewhat closer interest to you and we assure you that the work on our part will be cheerfully performed. Your support, as the financal tanding of this paper, has at no time been so earnestly solicited as now. Therefore we shall endeavor to make these issues as interesting as possible to you.

* * * *

Fellow students this is a new field of labor for us. With your concurrent efforts we think that we can perform this work successfully, but without it failure must be inevitable. We depend upon you to the greater part for material. There seemed for some time past a constant want of finished material. This should not be. Here is extended to you an opportunity to present your thoughts in printed form—the only opportunity, except those on the staff of the annuals, to do work of this kind during your college course. Viewed from this standpoint we trust that we shall have your genial support.

* * * *

The opening day of college broke forth bright and clear, while the birds of the air seemed to add songs of welcome. Everyone seemed to be in good spirits, and when the old bell rang to call us together again, it seemed strangely familiar. The old Chapel was crowded, for its last opening session, to its fullest capacity. Rev. Dr. John A. W. Haas, our new president for the first time conducted devotional exercises.

* * * *

The opening address was appreciated very much, the subject under discussion thoroughly considered, and the whole delivered with an efficacy brought forth only by conviction.

* * * *

With the opening of the fall term of college two new professors, besides the President, have entered upon their duties as instructors in the college department. It is hardly necessary to mention the names of Prof. Wm. H. Reese, M. S.,

Asa Packer Proffessor of the Natural and Appled Sciences, and Prof. Robert C. Horn, M. A., instructor in the Greek language and literature. From what we have come in contact with these men in the proper place. Dr. Haas has thus far left an exceedingly strong impression upon us students by his thorough methods and quickened teaching spirit.

* * * *

The Academic Department opened with two new instructors, Prof. Ambrose A. Kunkle as Principle and Prof. Chas. A. Smith. The department is henceforth to be known as the Allentown Preparatory school. The session was opened very auspiciously with thirty students on the roll. The school will occupy the old college building at Fourth and Walnut streets when the college will be removed to its new place.

Personals.

Freshman class officers: President, Marsh; Vice President, Whitteker; Scretary, Ainy; Treasurer, Rudh.

Klotz, '06, has left for Princeton, and will be a Sophomore.

Deitrich, 'o6, has entered Buncknell.

We are sorry to say that Beck, 'o6, is at the Mass. State Sanitarium, suffering of consumption.

Holter, '06, has entered Columbia.

Prof. Rheese to Karkau, 'o6, "What draws two molicules together?"

Karkau, "Natural affiliaty for each other.

Kidd, '05, has been elected teacher of St. Luke's English Bible Class.

Smith, 'o6, translating Chaucer 'Nyne and twenty in a campaignye.' Nine and twenty in a campaign.

Bittner, '07, reading Freshmen Rules asked one of the upper class men whether 'Bonae Leges' meant Good legs.

The annual stair rush between the Sophomore and Freshman Classes took place on Tuesday, September 6th. The Sophomores, because of their superior strength and position,

held the stairs until the finish. The Freshmen are to be congratulated for their zeal and enthusiasm with which they attacked the opposing class.

Smith, 'o6, translating in the Latin room being rather dark, "flumena" strains.

Prof. Rheese, "What kind of matter are you made of?" Keller, '07, "Liquid."

Dr. Haas, "What is the abstract of Class?" Mauch, '07, "Classified.'

Prof. Rheese, "Do we apply work when we boil water?" Krauss, '07, "Not in a concrete sense."

Prof. Rheese, "Nor in an abstract."

F. Reiter, '06, translating German, "He wiped his nose off." Hoffman, '06, being called out of class slammed the door. Dr. O. "It's closed."

John C. Fisher, '04; C. A. Smith, '04; F. B. Dennis, '04; H. S. Gardner, '04; J. J. Heilman, '05; H. O. Dietrich, '06; J. Myron Shimer, '07, and Walter E. Schock, '07, held positions in Atlantic City last vacation.

C. E. Keiser, '05, has been chosen proctor to succeed M. M. Dry, '04.

Dr. W. Egyptology has become into prominence since the discovery of the Rosetta Stone and is now a branch of study in our Universities.

Umbenhauer, "Dr, is it taught here?"

Dr. W. "We are not the University. We have the kinder-garten.

Athletics.

"Of the making books there is no end," said Browning, and to-day, we may say likewise that, "Of making football teams there is no end." Every college, every academy, every high school of average size lines up its available football aspirants each fall and of this often crude material, builds up, really makes, a team to represent it on the gridiron and uphold its

honor there. As we persue the sporting pages of the newspapers and note the vast arrary of football teams from the feeble Grammar school teams to the mighty elevens of the great universities, the question naturally arises in our minds, "Where is Muhlenberg's team?"

"Have patience, gentle friends," Muhlenberg's team will be there. And that team will do something too, for in football, it's a case of "doing others or they'll do you," and our team will be out to "do." Of course we can't expect to wipe the earth with our adversaries or attempt any Herculean labors; if we only wipe a few square yards of the earth's complexion with the other team we can feel satisfied. Of course, after all that effort, we want to wn and we will, if the men come out to practice.

That athletic enthusiasm is no unknown quantity at Muhlenberg, anyone who was at the first mass meeting in Sophronian Hall will vouch for, I'm sure. But it is like boardinghouse milk; it must be stirred up occassionall to enliven it. It's rather weak, you know. At the meeting referred to, two of our professors, Horn and Rheese, addressed the students and greatly encouraged the men who are at the head of the college Athletic Association.

On the 20th inst. a business meeting of the Association was held and the following officers were elected: President, Kidd, '05; Vice President, Barba, '06; Secretary, Shimer, '07; Asst. Treasurer, Dries, '05; Monitor, Brown, '06; Manager football team, Frank Reiter, '05; Asst. Manager, Schantz, '06; Asst. Manager baseball team, Fred Reiter, '06; Manager basket ball team, Dries, '05; Asst. Manager, Marcks, '07.

Now the only thing we need to put a winning team on the field is more men. We have gathered some money together—we course we'll thankfully take any more that any generous individual may feel disposed to offer— and have a first rate coach in Prof. Rheese, who has seen service on Lafayette's team. We cannot reiterate Prof. Rheese's words at the mass meeting too much: "Come out, you big men! We need you. And ye medium sized men! Come out too! Come out for the scrub team if not for the varsity." Yes, get a move on fellows. Limber up! Everybody, big men, little

men, fat men, thin men, all kinds of men, come out on the campus and "get busy." Hit the line hard. It won't kill you to have your epidermis punctured a few times; that's healthy. Get into the game and, if you don't come of it "a wiser man," don't blame the manager. At least, give the thing a trial; satisfaction guaranteed.

Book Review.

"Romance of Piscator." By Henry W. Lanier. Holt & Co.

This book has been dedicated to all who fish and have the Job-like patience to wait for a bite. Although there are some who do not fish, and, in old Izaak Walton's opinion "angling is something like poetry,—a man must be born to do it." yet this book must win favor with all who love nature, and contain a spirit of poetry and romance.

While the story is realistic, it still contains much of the "stuff that dreams are made of." The hero, Piscator, is an ardent fisherman, who from his youth has been a disciple of Izaak Walton. He has fished in every available place, but at last meets his Waterloo. His affinity, his other half, after whom he has been groping for thirty years, suddenly appears before him. From then his joy in fishing wanes. This is a prize more attractive than the finest of the finny tribe. She eluds him everywhere, but he follows with the tireless spirit and patience of the born fisherman.

The book is written so charmingly and with such dainty humor, that it is altogether very agreeable.

"Tilly, A Mennonite Maid." By Helent R. Martin. The Century Co.

Here we have a story quite out of the usual line. The author calls it "a tale of the Pennsylvania Dutch" confusing the Dutch with the German.

It shows the daily life and customs of the Pennsylvania German farming class. The scene is laid in Lancaster Co., Pa. and should be especially interesting to us on account of its local color. We read it and feel we have breathed the same atmosphere, and know at least some of the characters and their habits all our lives. The natives speak in dialect, and although unfamiliar, the book appears very poular, being already in the fifth edition.

The many small religious sects, the New Mennonites, Dunkards, Old Mennonites, and Amish, and their petty differences of creed and custom, are here depicted in a most

amusing and interesting manner.

Tillie is the daughter of an industrious, but ignorant and bull-headed Pennsylvania German farmer, Jake Getz, who rears his children in the fear of the Lord and of the strap. The gentle Tille's affections are starved for lack of the tender touch of a mother's hand. She has never known kindness but from Miss Margaret, the school-mistress, to whom she becomes deeply attached and through whom she cultivates a taste for education and the refinements of life.

The book treats of her heroic efforts to attain this end, and

of the people who assisted and retarted her progress.

Among the characters are the obtuse but persistent lover who cannot convince himself of her refusal; the resourceful village doctor, who secretly aids her; the school mistress; a Harvard graduate who we are surprised to meet there; and also the six aggressive members of the Willian Penn school board, who seriously consider whether the Harvard "gradyate" should not be requested to accept several dollars less than forty, "seein' he ain't no Millersville Normal."

The novel combines both humor and pathos, and is delight-

ful reading.

The New Mennonites claim the author has underestimated them, and also shown herself very ungrateful for their hospitality to her in gathering material for her work.

They have put a movement on foot to stop its publication,

but as yet has not succeeded.

Exchanges.

The college journals which we received thus far are merely the June or commencement numbers. It is of interest to compare the different commencement, contest, reception and class day programs and note the marked interest of all partakers and the excellent productions brought forth.

The Thielensian contains several interesting articles besides the prize essay. The article on "Child Labor" is very clear and forcible. "The Two Paths" clearly and emphatically illustrates the duties of one's life.

We are sorry so hear that Thiel College is under so unfortunate circumstances and hope that the Pittsburg ministerium will consider its action and continue the instruction in Thiel College with increased interests.

Our grand business in life is not to see what is dimly at a distance, but to do what lies nearly at hand.—Carlyle.

See to the days, and the weeks will take care of themselves.

—Ex.

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THE MUHLENBERG

"Literae Sine Ingenia Banae"

VOL. XXII.

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No. 2



REV. JACOB STEINHAEUSER, D. D.

Rev. Jacob Steinhaeuser, D. D., the well-known pastor, preacher and teacher was born in Rochester, N. Y., July 5th, 1850, of German parents, Conrad Steinhaeuser and his wife Ursula, nee Yauch, and was called to his eternal rest, September 25, 1904 after experiencing the fourth paralytic attack having been stricken while preaching on "The Unity of the Spirit."

His early school days were spent in the parish school of

Zion German Lutheran Church in which congregation he was baptized and confirmed, and in the public schools of the city.

After a few year's experience as bookkeeper, the Lord beckoned him to the holy office of the ministry. Four years were spent in preparatory study at Hardwick Seminary and St. Matthew's Academy, New York City. He entered the Theological Seminary in Philadelphia in 1872, and was graduated in 1875. In the same year he was ordained by the New York ministerium at its meeting in New York City.

The first year of his pastoral life was passed in Boonville, Oneida County, and Cohocton, Steuben County, N. Y. In 1878 came a call to a large congregation in Rondout, Ulster County, N. Y., most pleasantly situated on the beautiful Hudson. Here were spent eleven of the most delightful years of his busy life, when in 1888 an urgent call took him away into a wider field of activity and influence as president of Wagner Memorial Lutheran college, in his old home Rochester. Here he served "in labors most abundant" for six years, during which time the standing of the institution was materially elevated and the attendance of students reached the high water mark. He taught Christian doctrines and ethics, higher English, German, New Testament, Greek and Hebrew.

In the fall of 1895 Prof. Steinhaeuser received a very unexpected and urgent call to become the successor of Dr. Geo. F. Spieker, in St. Michael's congregation, Allentown, Pa. The call was accepted, and on Advent Sunday of the same year he preached his opening sermons.

Dr. Steinhaeuser was untiring in his work for the church up to the very last. He literally died in the harness. In the New York Ministerium he occupied many a post of honor and responsibility serving on various important committees and boards, as delegate to the German Council, as president of the second and third district conferences and finally as president of Synod. After his connection with the Pennsylvania Ministerium, his services were no less in demand. Besides his work as pastor of a large parish, he was professor of Hebrew in Muhlenberg College, served a number of terms as German secretary of Synod, many years as chairman of the Board of Education and a member of the Examining committee of Sy-

nod, and at the last meeting was elected a member of the Board of Directors of the Mt. Airy Theological Seminary.

To St. Michael's congregation he gave the best years and power of his life, almost ten years of faithful, self-denying, arduous labor, which finally broke down his health. Eight years ago he was visited by a slight stroke of paralysis, and at intervals of a number of years with two others, the latter of which overtook him in his pulpit, the second Sunday in Lent, in the Spring of 1900. This stroke permanently affected his speech. The congregation very considerately instructed him to call his son, the Rev. Albert Steinhaeuser, then stationed at New Holland, Pa., as his assistant. This was done, and the new arrangement seemed to afford him considerable relief.

On Sunday morning, September 25th, he appeared in every way as bright and well as ever, never complaining of not feeling as usual. But in the midst of the sermon at the German morning service, which it was his custom to preach, the stroke fell. So his last words and thoughts were of the Holy Word of God, which is spirit and life. Of such an end as this the words were written: "And by Thy grace a sudden death need not be unprepared."

The text of the unfinished sermon was the epistle for the day, Ephesians 4:1-6, and the theme, "Endeavor to keep the unity of the Spirit."

In recognition of his more than a quarter century of faithful labor in the service of the church, Muhlenberg college conferred on Rev. Steinhaeuser the degree of Doctor of Divinity in the spring of 1902.

Dr. Steinhaeuser was married in 1875 to Marie Christine Becker, of Buffalo, N. Y., which union was blessed with seven children, Rev. Albert, assistant pastor of St. Michael's; Prof. W. P. principal of the commercial department in Schuylkill Seminary, Reading and the following at home: Elsa, Arthur, Hilda, Alma and Elmer survive.

The high estimations under which Dr. Steinhaeuser was held by the church was shown by the marked tribute paid to the memory of one of her faithful sons in the impressive ceremonies attending his obsequies.

I. H. GERNERT, '05.

A MARTYR TO TRUTH.

D. H. BASTIAN, '05.

The Italian Renaissance has shrouded the shadows of the Middle Ages. It has left a perceptible impress on the life of every progressive nation. But how soon must all the great enthusiasm manifested in this age, preceding the Protestant Reformation, notable and interesting for awakening intelligence and artistic triumphs, blend into levity and indifference when the line of action lies along the avenues of vice and desecration.

Imagine life in a city where tyrants reign, in a country where popes and priests fatten on the credit and credulity of the people.

Think of monks itimerating Europe to sell indulgences for sin, of churches desecrated by spectacles demoralizing. In this age of religious apathy, there appeared in Florence a reformer, statesman, patriot, Girolams Savonarola. The embodiment of an ardent spirit, a stern and fearless enemy to the "blended atheism" and frivolity of this iniquitous age.

Again Florence is free! free from the land of a reckless lord who sounded the depths of tyranny and oppression. Yes free, but without a law to guide, without a hand to govern, she still stands where two generations of political slavery have brought her. A safeguard for the treasured principles of liberty is now her crying need. "She (Liberty) must either be smothered in blood and perish forever or fortify herself on the ruins of a prostrate and completely exterminated despotism."

When elections had failed, when political experience was destroyed, when there were no capable legislators, the people looked up to the only opinion maker as their leader. The constitution framed by him entitles him to the dignity of statesman. To formulate a constitution that all the world respects means a practical application of the power existing in the highest maturity of human wisdom. Some writer calls it the supremest labor of great men. The ablest man ever born among the Jews alone could give them a national polity,; five hundred years' experience alone made the Roman constitution

possible; our own constitution is the product of the most intelligent and dignified body of statesmen that has ever graced our public institutions.

Neither Jefferson alone, nor Hamilton alone, could have produced a code more perfect even than the faulty legislation of Solon or Lycurgus. But one man gave to Florence a constitution for which the political prudence and general intelligence of its formulator earned the common public admiration. If the impartial historian should ascribe nothing more to this animating genius, he should still deserve the gratitude of endless generations of his fellow-countrymen as a benefactor And the constitution will ever remain a monument to his glory as a statesman.

But greater than his services for the state were those for the church to which he consecrated his life. While he paid attention to political duties, he was far more devoted to the spiritual welfare of the public, being a constant instrument of ruin to the recking obscenities and prevailing luxury.

This life of correction, with the ambition to break the unseemly garb of vice and to clothe men with the armor of truth, is bald with favors to the transgressor. The stern and sublime gallant of purity predicts calamities, foretells the certainity of the judgment of sin, denouncing every evil with an unbending voice.

The fears of the people are shaken, religious hymns take the place of the songs of the carnival, alms are more freely given, tradesmen leave their shops for worship! To the corrupt potentates he would hurl the "gauntlet of defiance," the pope he would lead away from luxury and nepotism and seek again to make him the "true servant of the servants of God."

The elevating hand of the reformer in whom we recognize a beautiful type of Christian piety, however, left the doctrines of the church untouched, the intelligence of the age unkindled. A mere rebuke of evil cannot shatter its foundation, nor destroy its root; but can only effect a temporary reform.

The career of this ardent monk was not one of successive triumphs. It was short. "The fate of prophets is to be stoned."

Men that can advocate a just cause, if need be alone, are

more truly heroic than those who are crowned with titles and honors for the achievements of physical valor. For he who can put himself forth as the firm advocate for an isolate opinion or truth is destined to be persecuted, mayhap, to wear the martyr's crown.

A cardinal's hat was not his coveted desire.

The vilifications, the vulgarities, and defamations of the few turned the fickle hearts of the superstitious multitude from him. The multitude, once his loyal instrument as a statesman, the multitude, once his applauding audience as a preacher, decries his fame and pronounces him the anathema of the church. Forsaken and alone! the firm advocate of truth is made a mark for the rampant bafflings of the sneering world. To stand alone as the fortress of the justice and honor of the church is to be a Christian hero, not weak because deserted but strengthened with the assured reward of a devoted life, he is nerved to decline the tempting bribes of the pope with the prophetic words—No hat will I wear but that of the martyr, reddened with my own blood. The desposal and excommunication from the church, which he sought to make that of the immaculate, heralds the approaching martyrdom of the sainted monk. Commitment to prison, months of torture could not command a retracting thought or recanting word.

The papal commission dims the evening twilight of the closing sad career with the sentence-To-morrow Savonarola must die on the burning cross. Jaded by long vigils and weary with torture, he earns a gleam of hope by incessant prayer which like a reviving breath stills his anguished bosom and brings the assurance of divine mercy, soothing his tortured senses as with an eastern balm. It is now the twenty-second of May, fourteen hundred-and-ninety-eight. Today they lead the martyr forth to die! Stripped of his sacerdotal robes and chained to the cross he calmly awaits his doom. Savonarola's stormy day is done! A martyr to the cause of Christ, not because he attacked church doctrine, but because he denounced corruption and vice, because he fought against sin.

Has the world a eulogy to be spoken or an obloquy to be uttered? Where is the Christian who can seal his lips and not be moved to extol him, who submitted himself that truth

might live, who had the moral courage to lend his form to the pyre that he might be true to the principles he advocated?

Moral courage characterizes the highest order of manhood. It is this, that is indispensible to a nation's welfare and prosperity—the courage to seek and speak the truth—the courage to be honest and resist temptations, and above all the courage to do one's duty.

Socrates when condemned to quaff the fatal hemlock, for the sake of truth, had the moral courage to face death boldly.

Nathan Hale when condemned to die the ignominious death of a spy, for the sake of truth, had the moral courage to face death bravely. It took just such a degree of intrepidity and trust in God when coming in sight of the old bell-towers of Worms for Luther to stand up in his chariot and sing his favorite hymn.

Like all such men Savonarola seemed only to grow in power and strength in proportion to the difficulties to be overcome, and yet we must pity the closing days of his unique career of power and influence.

As long as men will grow old in sin and delight in the insidious pleasures of a rational life, truth must be persecuted, the pristine conflict must go on, finally to vanquish the wicked and rebellious world and to be for a victory to the martyr whose life is one of suffering and expiation, and whose hours of triumph are not like those of the haughty conqueror, nor like those of the obese cheeked stalwart, but few and unconsoling.

The ribaldries of his ungodly age do not o'er-shadow the slightest recompense, but his example of power and faith remains a rich legacy to an applauding posterity. Monuments erected to his fame may crumble but he will still wear the imperishable crown. Such a character the partial historian will not dare to blur, nor will the influence of such a man hurriedly pass away.

Raphael, too, has taken up the eulogium and transcribed his fame on living tablets among those of the sainted doctors of the church in the sacred halls of the Vatican.

In luring the great lawgiver to death, skeptical Florence lost its most ardent patriot, its most eloquent preacher, its greatest statesman, its blamless reformer; it enlisted on the scroll of honor its only martyr.

The free state, and the regenerate church are the lasting, living, grand memorials to Savonarola, immortalized in faith and eulogized in death.

Athletics.

O tempora! O mores! "Whither is fled the visionary gleam?" Where is all the effusion of athletic spirit that was manifest in the early part of the season? We would offer a reward for its recovery, if that would avail, but it has gone to regions unknown. Its ghost stalks mournfully through the halls and writes its epitaph on every door. Yet the campus is not wholly deserted. At intervals, the Freshman and Sophomores line up for practice in preparation for the annual class game. There are prospects of "strenous doings" in the near future.

But the season for great things in the football line, is not yet past. There will be a second and greater awakening, if prophecy is to be believed in respect to this. Although to all appearances dead, the fire is only gaining strength and will burst forth t an unexpected time with a blaze that shall dazzle all who see it. Wait and see. "He laughs best, who laughs last."



THE MUHLENBERG.

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Editorial.

It is somewhat to be deplored that our first issue was printed so late. We really did the best under the circumstances. Some time transpired until we were settled, until the new staff had met to discuss the transactions about to be made and until all the advertisements, that are contained and which stand for a great portion towards defraying the expenses of the journal had been solicited. This meant a great amount of time and labor on the part of the business managers. Taking these things into consideration we feel like excusing ourselves somewhat at the slowness in which the paper appeared. We are now organized and will make better time in the future.

* * * * * *

Again has the college been visited by death which removed one of our professors, Rev. Dr. Steinhaeuser, professor of Hebrew, from our midst. With the death of Pres. Seip last year and the resignation of Dr. Whitehorn some changes were made in the faculty and now that these new professors have just fairly begun their work and another change must be made is some loss to us. But the Great Reaper has seen fit to remove him to realms where what is seemingly our loss will be his gain. An account of his lie and burial as well as his cut will be found in this issue. The student body takes this opportunity of extending their sympathy to the family in their bereavement.

* * * * * *

It is much to the regret of all the students and the many friends of Pres. Haas that the Dr. was taken with illness so that he will be unable to meet his classes for some time. His work has been given to some of the other members of the faculty. Such a change, especially for only a short time is never the most advantageous to both professors and students. We are however glad to announce that he is improving and hope that he will soon be able to take up his work in the classroom again.

* * * * * *

Our football team seems to be in as good a condition of practice that any team of this college has been for a number of years. We feel at least that the boys will be able to do better work than some teams of past years have done. The interest that Prof. Rheese gives as a coach adds very materially to the more accurate play that the team does. Rev. Lutz is also one of the coaches.

Personals and Locals.

President Haas who was ill for the past few weeks is much improved and will soon be able to resume his class-work.

Rev. Chas. H. Bohner, of Allentown, is taking work with the senior and junior classes. He expects to be graduated with the class of '05.

Dr. O.—"To what nation did King Arthur belong?" Landis 'o6—"He had no nationality."

Dr. B.—"Is the Tigris River still in existence?" Smith 'o6.—"No sir."

Sterner '06.—(translating latin) "Inludo chartis." "I play with papers."

Dr. E.—"Some play too much with papers."

Sigmond '05 delivered an address in St. Peter's Church on Sunday evening, Sept. 25th, being the 37th anniversary.

Nathan B. Y. Yoder, of Oley, Pa. and Geo. Kuhl, of Allentown, have lately entered the Freshman class.

Dr. E.—"What does obsides mean?"

Kidd '05—"Outrages."

Dr. E.—"Yes well, two-legged ones."

Dr.B.—"Did Jonah think that he would be saved when he was thrown into the sea?"

Smith 'o6—"That's a question."

(Barba 'o6 changing his position in the recitation room.)

Dr. W.—"Mr. Barba!"

Barba—"He called me over."

Dr. W.-"I call you down."

Dr. O.—"Change the letter h in shirt into a k, as it is a misprint."

Brown '06—Approvingly nods at the correction and says, "A k makes all the difference in the world."

Dr. W.—"I expect a decent translation."

Sterner '06—"I can only translate as far as my knowledge goes."

Dr. E.—"What is a young chicken?"

Hoffman '06-" A Bee Bee."

Dr. W. (reading)—"Was man nihet in dem kopf hat, musz man inden fusze haben."

Mauch '07 (interrupting)—"Say Dr. that's the the reason Bittner has such big ones."

Our Alumni.

We are greatly pleased that we can continue, in this number of THE MUHLENBERG, the "Alumni Notes'," which had been omitted, for some months, for want of space. While some of the items here presented are no longer new, yet as they have not hitherto been printed in these columns, we deemed it proper to include them in this issue. We repeat the request made in former articles, that we desire to publish all the news concerning our Alumni, and to this end we solicit information on the subject. We are particularly anxious to enlist the hearty co-operation of all the Alumni, and wish to assure them that any information concerning the doings of which hearty men will be most thankfully accepted. If any

uhlenberg men will be most thankfully accepted. If any graduate has not been mentioned in these columns, the sole reason is that we know nothing about him that seemed of general interest and consequently worthy of appearing in print. If the Alumni do not inform us of what they are doing, it certainly is unjust to blame us for not publishing what we do not know. So, brethren, let us have the information and we promise to give it the fullest publicity of which THE MUHLENBERG is capable, with such literary embellishment as the inspiration of the moment may offer.

'69. Rev. Revere F. Weidner, D. D., LL. D., President of the Chicago Theological Seminary, has returned from his summer trip through Northern Europe.

'70. Rev. S. A. Ziegenfuss, D. D., of Philadelphia, took a well-earned rest last summer in traveling through Europe.

'72. Rev. D. Levin Coleman, pastor of a Lutheran congregation of colored people, recently died in Easton, Pa.

'73. The Rev. George Henry Geberding, D. D., professor of Systematic Theology in the Chicago Lutheran Theological Seminary, and Miss Dorothy Welty, matron of the Soldiers' Orphans' School at Jumonville, Pa., were united in marriage on the 4th of August, 1904. The chapel of the Orphans' School was becomingly decorated with daisies and ferrs, and at high noon the ceremony was performed by the Rev. John Q. Waters, assisted by the Rev. M. S. Waters, of Newark, N. J.—The Lutheran.

'73 Oscar Meyer is secretary of a Mexican investment company, with headquarters at Chicago, Ill.

'74. Hon. Macus C. L. Kline, of Allentown, Pa., is a candidate for re-election to Congress from the Berks-Lehigh District.

'74. Hon. James L. Schaadt, ex-Mayor of Allertown, and

his wife, recently returned from an extended trip through Europe.

'74. Dr. Edgar D. Shimer, of the New York Public Schools, spent the summer on the coast of Maine.

'76. Prof. S. E. Ochsenford, D. D., of the Faculty, has nearly ready for the press the manuscript of an Anglo-Saxon Grammar.

'77. Michael A. Gruber, of Washington, D. C., continues his poetic contributions in the virnacular to The Pennsylvania German, published by Rev. P. C. Croll, of Lebanon, Pa.

'78. Dr. Henry H. Herbst has been re-elected President of the Board of Control of the Public Schools, Allentown, Pa.

'78. An exceptionally interested audience gathered in the Y. M. C. A. Auditorium on Thursday evening to hear the lecture on Russia by Dr. O. G. J.. Schadt, of Philadelphia, formerly of Allentown. Dr. Schadt is the imperial attache of the Russian government, appointed last year for the St. Louis Fair.

Life-size portraits of the Czar and Czarina graced the stage.

Dr. Schadt was introduced by one of his former pupils, Rev. William Miller, pastor of the First Presbyterian Church, of Catasauqua. He made a short address on the traditional friendship which has always existed between Russia and the United States. He stated that this feeling is much stronger now than it was twenty-two years ago, when he was engaged as tutor in the imperial family at St. Petersburg.

Over 100 slides in beautiful colors followed in regular order, leading the hearers through Japan, Corea and Russia, and imparting information which made undoubtedly a lasting impression.

The slide showing the Mikado elicited the statement that Dr. Charles Ruday, a native of Lehigh county, to whom Dr. Schadt acted as Secretary in Paris, had enrolled his Majesty as one of his pupils in his great school in Paris, the Institute Rudy, which had 4000 pupils 25 years ago.

Dr. Schadt showed several large maps of Eastern Siberia, and pointed out the Trans-Siberian Railway, running from Moscow through the Ural Mountains to the Eastern terminus

and the city of Vladivostok.

He elicited great applause when he referred to Frederick Newhard, an Allentown boy, who had the courage to remain at Vladivostok at his post of duty when everybody fled for safety to the hills and mines of Siberia to get out of the range of the Japanese guns. He is there to-day and shows the Asiatics that he possesses the true essence of Pennsylvania Dutch grit, which have been known to preserve the nerve of more than one man in the heat of the conflict, whether on foreign or domestic soil.

The slides showing the Czar and his many palaces were exceptionally fine. The Y. M. C. A. work in Russia was shown in twenty beautiful pictures, every one of which was a revelation to the people present, who had formerly labored under false impresssions of Christian life there. From what the lecturer said Russian is a Christian country and not far behind America.

A number of prominent Russians were present.

Musical selections in English and Russian were rendered by a Russian lady, Miss Mary Morris, of Catasauqua. Her renditions included the Russian national anthem. Prof. Schadt is now teaching Latin and Greek in the Groff Preparatory School in New York City.—Allentown Paper.

'80. Dr. George T. Ettinger, of Muhlenberg College ,has accepted the chairmanship of the county committee of the Penna. Society of New York for this county. This society is now much the largest of the State Societies in New York, having a membership of 650. Many native and resident Pennsylvanians have shown much interest in it as it is the only organization that frankly shows there is good in Pennsylvania, past and present. The county committees have been organized to stimulate the interest of resident Pennsylvanians in the society and its work and to give it a recognized leader in each county of the State. A dinner will be given to the county chairmen in New York next Tuesday, the date of the annual meeting of the society.—Allentown Morning Call.

At the last meeting of the Board of Trustees of Muhlenberg College Dr. Ettinger was elected Dean of the Faculty.

'81. David J. M. Kuntz, Esq., now is chief clerk and counsel for a large tea and coffee house in Brooklyn, N. Y.

- '82. Following the appointment on Wednesday of Charles I. Landis as President Judge of the Lancaster County Court, comes the appointment to-day by Governor Pennypacker of County Controller Aaron B. Hassler to Judge Landis' vacated seat as additional law Judge. The changes follow the resignation of Judge Livingston.
- Aaron B. Hassler was born in Centre Square, Montgomery county, April 13, 1860. In his youth he was apprenticed to the carpenter trade. Being ambitious to complete his education, he went to Muhlenberg College, from which he graduated in 1882. He taught school for one year in New York City, attending the Columbia Law School while engaged in teaching. Returning to Lancaster, he was admitted to the bar in 1885. In politics he has been a strong Republican. He was Solicitor to the Board of Prison Inspector for two years, and was County Solicitor for three and a half years, resigning the latter office May 17, 1901, to accept from Governor Stone the appointment of County Controller for Lancaster county, being subsequently elected in November 1901, to a full term of three years.—The Philadelphia Press.
- '84. Rev. Wm. D. C. .Keiter, of Bethlehem, Pa., has been re-elected President of the Allentown Conference of the Ministerium of Pennsylvania. During Dr. Ziegenfuss' absence in Europe he is also serving as Secretary of the Board of Trustees of Muhlenberg College.
- '84. The Rev. Elmer Frederick Krauss, D. D., professor of New Testament Exegesis in the Chicago Lutheran Theological Seminary, and Miss Emma Alice King, daughter of Mr. and Mrs. Amos King, of Jeanette, Pa., were united in marriage on the evening of September 20, 1904, in the Church of the Holy Trinity, Janette, Pa. The ceremony was performed by the Rev. Luther D. Reed, assisted by the Rev. Charles K. Fegley, of Emanuel Church, Allegheny, Pa., the pastor of the bride. Mrs. Krauss is most actively engaged in general as well as local church work, and is Secretary of the Pennsylvania State Luther League. Many guests were present from Pittsburg and Allegheny, Greensburg, Leechburg, West Newton, Pa., Youngstown, Ohio, etc.—The Lutheran.

'84. Rev. Samuel G. Weiskotten and ex-Mayor Charles

Scheirer, of Brooklyn, N. Y., have been nominated by the New York and New England Synod as Trustees of Muhlenberg College.

'86. J. Jeremiah Snyder, Esq., of Allentown, Pa., is making political speeches for Roosevelt and Fairbanks.

'87. After an illness since last fall with Bright's disease, Dr. Clinton Joseph Schadt died yesterday at the home of his father, near Egypt. For the past eleven years he has been physician on the American line Trans-Atlantic steamships, "St. Paul," 'New York" and "Paris" an on other liners, but was obliged to retire some months ago on account of illness.

Dr. Schadt was a son of Thomas and the late Hannah Schadt and was born at Whitehall on March 8, 1864. His mother preceded him in death nine weeks ago. He attended Muhlenberg College, graduating from the institution in 1887. He was a member of the Alpha Tau Omega Fraterniay and the Euterpean Literary Society and at different times was associate editor and editor-in-chief of "The Muhlenberg." In his Sophomore year he won the botanical prize. Later Dr. Schadt took a course in medicine at the University of Pennsylvania, graduating in 1890. For a year following his graduation he was resident physician in the German Hospital, Philadelphia. He then entered the service of the American Line.

Besides his father, the deceased is survived by two brothers, Daniel and Thomas Schadt, of near Egypt, and one sister, Mrs. Oscar Mickley, of Ballietsville.—Allentown Chronicle and News.

'88. Rev. James A. Lambert, pastor of St. Paul's Lutheran Church, Catasauqua, was married on Wednesday afternoon at Liberty Centre, O., to Mrs. Lena M. Stevens, at the home of the bride's mother. The ceremony was performed by the Presbyterian minister, assisted by the Reformed minister of that place.

The bride, whose husband died three years ago, was a cousin to Rev. Lambert's first wife, although he had never met her until last fall, when she and her mother came East on a visit to the Allentown Fair. It was a case of love at first sight.

Rev. and Mrs. Lambert went on a wedding trip to Chicago, where they will visit Rev. Lambert's only brother.—Allentown

Chronicle and News.

'88. New Bethel or "Corner Church" in Albany township, Berks county, Rev. O. S. Scheirer, pastor, after being extensively renovated was re-opened on July 17th. Rev. J. H. Waidelich, of Sellersville, and Rev. H. S. Fegley, of New Tripoli, assisted pastor in the services during the day and evening, all of which were very largely attended.

Bethel Zion, Sunday School at Gainesville, Pa., of which Rev. O. S. Scheirer is pastor, dedicated a new organ on July 31.

'88. Holy Trinity Church, Scranton, Pa., Rev. E. F. Ritter, pastor, which was extensively improved recently by the addition of a basement for the Sunday School, is at present being frescoed and is installing electric lighting in the building.

'89. Rev. Ernest M. Grahn has moved from Easton, Pa., to Spring City, Pa., where he has charge of a Lutheran congregation.

'98. Dr. J. Willis Hassler, of Philadelphia, was recently again married and now practices his profession in New York City.

'89. September 11th the Rev. E. O. Leopold was installed pastor of the Fogelsville Parish to succeed his esteemed father, Rev. O. Leopold, deceased, who had served the parish for forty-four years. The Rev. I. B. Ritter delivered the charge to the congregation and the Rev. O. E. Pflueger, English Secretary of the Ministerium, delivered the charge to the pastor and performed the act of installation. The service was held in Ziegel's Church.—The Lutheran.

'90. September 4th the Rev. I. B. Ritter celebrated the decennial of his pastorate of the Zionsville parish by the holding of special services. In the morning the pastor preached the historical sermon, addressing himself particularly to the catechumens of the several congregations confirmed within the period, who attended in a body. In the afternoon the Rev. O. E. Pflueger preached the anniversary sermon and Prof. H. E. Shimer, one of the catechumens, delivered an address, at the close of which he presented the pastor a purse of money. During this period the pastor preached 1364 times and made over 400 addresses, baptized 536 persons, confirmed 238, married 155 couples, conducted 324 funerals and drove no less

than 8600 miles to meet his appointments.—The Lutheran.

'91. From the Binghampton Republican we clip the following:

Rev. M. J. Bieber for seven years pastor of the English Lutheran Church of the Redeemer in this city, has resigned his pastorate, to take effect September 30th, and the resignation

was read to the congregation yesterday morning.

A week ago Rev. Mr. Bieber received a call from the English Home Mission Board of the General Council of the Lutheran Church of America, to become Field Missionary of the Synod of New York and New England. A special meeting of the church council of the English Lutheran Church of the Redeemer was held on Friday evening and the resignation was considered and accepted. It becomes effective on Septemebr 30, in order that Rev. Mr. Bieber may accept the new position.

The Field Missionary was established only recently and Rev. Mr. Bieber is the first to hold the office. His work will be the organization of churches and Sunday Schools throughout the Synod which embraces Canada, New York State, the whole of

the New England States and New Jersey.

It was with much regret that the church council accepted the resignation and a committee was appointed to draft suitable resolutions of regret, but as yet no report has been made.. The council has also taken steps to secure a new pastor which matter has been left in the hands of Rev. M. J. Bieber.

Rev. Bieber has been pastor of the city church for the past seven and a half years and in that time has done a great work as was shown by reports presented at the recent anniversary service. The society has made a wonderful growth numerically and spiritually. Missionary work has been Mr. Bieber's forte and since his pastorate here he has done much of this kind of work oragnizing churches in Elmira and Oneonta and greatly strengthening the society at Great Bend, Pa., where he has also conducted services for a number of years.

That Rev. Mr. Bieber will continue to make Binghamton his home will be gratifying to his many friends but his work will be greatly missed both personally and spiritually. The new position is a great advancement over his present one and one that he is capable of filling.

At the announcement of his resignation the church members were greatly affected and all expressed their regret at his departure.

'91. Rev. H. F. J. Seneker, of Wilkesbarre, has accepted a call from St. Luke's Church, Easton, Pa., served until recently by Rev. E. M. Grahn.

'91. In the presence of a few friends and immediate relatives Miss Mellie G. Dutt became the bride of Joseph P. Shimer at noon to-day, the wedding taking place at the home of the bride-groom, No. 31 South Tenth street. The ceremony was performed by Rev. Dr. S. G. Wagner. The couple was unattended. Immediately after the ceremony Mr. and Mrs. Shimer were driven to the Lehigh Valley station and boarded the Black Diamond Express. Their honeymoon will include Buffalo, Niagara Falls and a trip through the Great Lakes to Duluth, Minn. They will also visit points of interest in Canada. They will be at home after August 1st at No. 31 South Tenth street.

The bridegroom is a member of the carpet firm of Shimer, Laub & Weaver and is one of Allentowns's best known and most popular young business men. He is a graduate of Muhlenberg College, Class of 1891. Mr. Shimer is a member of the Livingston and Clover Clubs and of the Phi Gama Delta fraternity. The bride is held in high esteem by a large circle of friends. She is a graduate of the Allentown High School.

The "Chronicle" unites with the many friends of the couple in best wishes for their future happiness.—The Allentown Chroncle and News.

'92. Oscar F. Bernheim and Leo Wise, Esq., are Deacons in St. John's Lutheran Church, Allentown, Pa.

'93 The reconsecration of the interior of St. Paul's Church, Annville, Revs. Dr. T. E. Schmauck and A. W. Leibensperger, pastors, together with the dedication of a new pipe organ just installed, took place Sunday, August 14th, with appropriate services morning and evening. The new organ is a Moller instrument of 19 stops with good diapasons and very sweetly toned. The church has been refrescoed and re-carpeted throughout, an organ chamber has been added to the building and handsome pews have been placed within the church pro-

per. The total cost of the improvements has been three and four thousand dollars. The morning service was in charge of Rev. W. F. Fisher, and the sermon was preached by the Rev. A. W. Leibensperger. The music for the evening service was furnished by the Salem choir, Lebanon, and the services were in charge of Revs. Leibensperger, Neimann and Wenrich. The edifice was crowded to its fullest capacity on both occasions, and the congregation looks forward to a sphere of usefulness on an enlarged scale.—The Lutheran.

- '93. We were glad to shake the hand of Prof. Charles E. Ross, of New Orleans, La., who paid a flying visit upon his return from Ohio whither he had gone as a delegate to the Lutheran Synod.
- '93. The members of Emmanuel congregation of Lancaster, Pa., gave a surprise reception to their pastor, Rev. P. Geo. Sieger, on Wednesday evening, August 24th, in honor of his return after a six weeks' absence visiting places of interest through the North and Middle West. The program included the names of Lancaster clergy including the president of Conference and Student Charles Dapp, who had charge of the congregation during his absence.
- '94. Rev. F. W. Wackernagle, our missionary at Rajahmundry, passed his first Telugu examination "with distinction," and is now preparing for his second. He preached his first Telugu sermon in St. Paul's Church a month ago. He is still acting manager of our Mission High School at Rajahmundry, and the treasurer of the mission.
- '94. Rev. George C. Loos, of Philadelphia, has declined a call from the Home Mission Board of the General Council to become a Field Missionary.
- '04. Rev. E. S. Woodring, of Geneseo, Ill., is one of the best orators of this denomination in the State of Illinois.
- '95. Rev. Luther D. Lazarus, of Nazareth, Pa., has been elected Secretary of the Allentown Conference of the Ministerium of Pennsylvania.
- '96. St. Paul's Lutheran congregation, Allentown, Pa., Rev. George A. Greiss, pastor, is erecting a magnificent house of worship on South Eighth street, Allentown, Pa.

'96. A quiet home wedding was solemnized this morning

at 10 o'clock when Miss Bertha L. Kleppinger was married to Rev. Paul Z. Strodach, at the bride's home, No. 234 North Sixth street. Rev. S. A. Repass performed the ceremony, after which the couple left on the 10.17 train on an extended wedding tour. Only the immediate families were present. Mr. and Mrs. Strodach will be at home after June 1st, at No. 1428 Northampton street, Easton.

Mrs. Strodach is a daughter of Geo. H. Kleppiger, the wholesale grocer of this city, and is v ry popular and well known in her large circle of friends. She is a graduate of the Allentown High School, class of 1892, and also of the Bradford Academy, Massachusetts. The bride has been prominently identified with church and Sunday school work. The groom, Rev. Strodach, is at present pastor of the Church of the Good Shepherd, Easton. He graduated from Muhlenberg College, class of 1896, and from Mt. Airy Seminary, class of 1800. After this he was appointed assistant pastor of a Lutheran church at Trenton, N. J.,, and later took up his present charge. He is a member of Alpha Tau Omega fraternity, and was prominent in the athletic and literary world at Muhlenberg College. The happy couple have the best wishes of their large concourse of friends for a long and joyful married life.—Allentown Chronicle and News.

'97. St. Stephen's Church, Allentown, Po., Rev. I. W. Klick, pastor, has just entered upon a new and hopeful stage of its history. On Sunday, September 4th, the corner stone of its proposed new church was laid in the presence of a large concourse of people. It was organized as a Sunday-school in the Seventh Ward school building March 10. 1889, and the congregation was organized October 29, 1897. In 1890 a lot, 100 by 120 feet, was purchased on Fourteenth street, north of Chew. The congregation was received as a mission of the Ministerium, November 4, 1900, called Rev. I. W. Klick as pastor November 11, 1900, dedicated its frame chapel January 30, 1898, under the direction of Rev. Dr. W. Wackernagel, pastor pro tem, and the congregation freed itself of debt November 16, 1902, through the generosity of James K. Mosser, who presented \$500.

The advent of 1904 marked a new epoch, the movement of build a new house of worship. The lot was purchased No-

vember 4, 1904. It is 80 feet in breadth on Turner street and 120 feet deep along Franklin street. Architect A. W. Leh drew up the plans for the edifice. The church is to have fronts of Hummelstown brownstone and to be two stories high, 52x 96 feet in dimensions. The church has a membership of 150, with a Sunday-school of 250 members.

Ground was broken at a public service held June 12, 1904, and yesterday afternoon the corner stone was Inid. Pastor Klick was assisted by Revs. S. A. Repass, D. D., W. Wackernagel, D. D., J. A. Scheffer, J. W. Mattern, J. C. Rausch and C. M. Jacobs, each of whom made a short address of congratulation and encouragement. The music was in charge of J. B. Gery.—The Lutheran.

'97. John F. Stine, Allentown, Pa., is Chairman of the Democratic Executive Committee of Lehigh Co.

'98. On Thursday evening, September 15, 1904, Miss Daisy Grace, daughter of the Rev. and Mrs. J. S. Renninger, Berrysburg, Pa., and the Rev. G. Irving Lenker, Allegheny City, Pa., were united in marriage in the old historic St. John's Lutheran church, near Berrysburg, by the father of the bride, who is the pastor loci, assisted by the Rev. W. H. Geiger, Pillow, Pa., formerly pastor of the groom. The service indicated in the rubrics preceded the performance of the marriage rite, and was conducted by the Revs. D. M. Stettler, C. F. Kuder, Geo. M. Schidy and Wm. F. Bond. Miss Alma Lenker, Sunbury, Pa., sister to the groom, presided at the organ.

'99. Dr. Fred A. Fetherolf, son of Dr. A. P. Fetherolf, of No. 941 Hamilton street, left last evening for New York city, where he embarked to-day for Germany on the "Kaiser Wilhelm der Grosse." He will spend the winter in Berlin and leave in the spring for Vienna, Rome, Paris, London, Dublin and Edinburgh. He will spend some time at Halberstadt and study under the eminent surgeon, Professor Kehr, and will be present while in Vienna at the clinics of Dr. Lorenz. A special study will be made of abdominal surgery.—Allentown Chronicle and News.

'99. Prof. Ambrose A. Kunkle, formerly Principal of the Tenth Ward Grammar School, of Allentown, Pa., now is the Principal of the Allentown Preparatory School, the successor to the old Academic Department of Muhlenberg College. He is assisted by Charles A. Smith, of 1904. The school opened with a very largely increased attendance.

'99. Zion's Church, Marietta, Pa., is undergoing extensive repairs, and Rev. Rex is holding services in one of the public schools.

1900. Holy Trinity Church, Lafayette, Ind., the Rev. Elmer D. S. Boyer, pastor, has been the recipient of several valuable donations from persons outside of the membership of the mission. A new hymn board, the redecorating of the chancel of their rented church home, a morocco Bible, and a fine robe for the use of the pastor, being among the articles.—The Lutheran.

1900. Robert Roland Fritsch, teacher of I a in and Greek in the Allentown High school, and Miss Carrie M. Fehr, the daughter of Rev. and Mrs. C. K. Fehr, were quietly married at 3 o'clock yesterday afternoon at the home of the bride, No. 221 North Ninth street. The ceremony was performed by the bride's father in the presence of the families and a few intimate friends of the couple. There were no attendants. A wedding supper was served after which Mr. and Mrs. Fritsch left on a wedding trip. After Septemebr 1 they will reside in this city. The couple received the congratulations and well wishes of a large host of friends.

Mr. Fritsch is a son of Mr. and Mrs. John Fritsch, of No. 30 North Eighth street. He is a young man of superior intellectual attrinments and is prominent in religious work. He was graduated from the Allentown High School, class of 1896, with first honor and was the first honor man of the class of 1900, Muhlenberg College. That institution conferred the degree of A. M. on him in 1903, and at the commencement exercises of the Wesleyan University of Illino's last month he received the degree of Ph. B. He is the teacher of the Young Ladies' Bible Class of St. Paul's Sunday School, teacher of the mid-week Bible Class of the Y. M. C. A., a member of the Oratorio Society and is organist of Ebenczer Evangelical Church. The bride is the youngest daughter of Rev. and Mrs. C. K. Fehr. She graduated from the Allentown High School, class of 1898, and the Moravian Seminary, at Beth-

lehem, class of 1500. She is a young woman of many accomplishments and will prove a worthy helpmeet to her talented husband.—Allentown Chronicle and News.

Literary.

"The Castaway "-Hallie Erminie Rives. The Bobbs Merrill Co.

This book cannot fail to please all those who are interested in the life and writings of the great English poet, Lord Byron. Its author, Hallie Erminie Rives, who we have learned to know through that popular novel, "Hearts Courageous," has certainly given us a remarkable story. It is by many considered the best thing Miss Rives has yet done.

The Castaway receives its name from a saying of Lord Byron's: "Three great men ruined in one year—a king, a cad, and a castaway." The king was Napoleon, the cad, the vain Beau Brummell; and the castaway—crowned with genius, driven out of England, and buried in infamy,—Lord Byron himself.

The great poet once said, "My history will furnish materials for a pretty little romance, which shall be denominated the loves of Lord B." The author has taken advantage of this material and woven it into this charming story.

Although Miss Rives at times amplifies and emphasizes the phases which appeal most strongly to her, yet she depicts all the facts in his adventurous career, and all its glory, love hatred, misanthropy and skepticism have been retained.

The most unfavorable feature of the book is its style, which is so exceedingly flowery that it becomes at times distasteful. She introduces such extremely elegant similes that one is amused at them. In one instance she speaks of "a distant thunder of avalanche, as if God were pelting the Devil down from heaven with snowballs."

But with all it is a successful achievement. The book does not contain a single dull page. There is nothing but action and action. Dramatic scents pathetic incidents, passion, revenge and love follow each other in quick succession. But through all stands out the romantic spirit of the lover, fighter, poet and man, George Gordon, Lord Byron.

Miss Rives has followed the incidents of his life so closely, and in such an interesting way, that many who would probably never have read his life, find this way of relating it very enjoyable.

The illustrations are by Howard Chandler Christy and form one of the attractive features of the book. Christy's female creations have become very popular and are almost as well known as the Gibson Girls. The illustrations should contribute much to the sale of the book.

"The Clerk of the Woods."-Bradford Torrey. Houghton, Mifflin & Co.

Some fifty-odd years ago was graduated from Harvard a man named Henry David Thoreau. He had studied only that which appealed to his taste, cared nothing for honors, and finally refused his diploma, not deeming it worth the five dollars. Two years later he published a book: "A Week on the Concord and Merrimac Rivers." This book, by an obscure writer, did not sell, and the publishers sent nearly the whole edition to the author. On this he made the remark that he had a library of nine hundred volumes, seven hundred of which he had written himself.

Undaunted, he soon published another book called Walden, now his most popular work. In these works he makes us acquained with all the phases of Nature, and shows us our relation to them. In these he would have us turn from the artificialities of life, and by direct communion with Nature and its lessons, be restored to happiness.

For a long time his mission seemed to have been lost until a few years ago, when a sudden frenzy seized all to know more of the world and all its beauties to which we had so long been blind.

The study of Nature has become so popular now that it is a fashionable fad, and, to satisfy the newest taste, the market is flooded with nature-books. Many are merely written to sell. A few are of value. Of these we would recommend to you "The Clerk of the Woods," by Bradford Torrey. He is a disciple of Thorean's and stands today among the most prominent of the out-door writers.

The book is full of the wild beauties of the woods, and in it you are brought close to Nature's heart. He never becomes

scientific, but shows us the beauty and moral value of the study and love of Nature. He visits an old chestnut tree, for instance, and tell us that: "There is no feeling proud in such company. Anything that can stand still and grow, filling its alloted place, and contented to fill it, is enough to put our futile human restlessness to the blush. Mountains and trees make me humble. I feel like a poor relation."

Bradford Torrey is a genuine lover of Nature and we feel the better for knowing him.

Exchanges.

Among the journals that have reached us as exchanges for the October number are "the Midland," "The Forum," "The Dickinson Union." "The Avoustana Journal," all monthlies and the following weeklies, "The Dickinsonian," "State Collegian," "F. and M." and "Ursinus." Nearly all, as the first numbers of the college year, contain the addresses delivered on the opening day by the Presidents. These are especially interesting to the student body in general because the portray to some extend the work that is to be undertaken in the different institutions.

Although we mourn the death of "The Free Lance" of State College we repoice that the student body has not retrograded so far as not to issue a journal at all. The "State Collegian" which takes its place fulfills the purpose for which it is intended.

Many of the journals give athletics the first and greater space; while there is not so much to be objected, we would however strongly urge to draw forward the literary work.

We comment "The Forum" for its literary work. It contains several interesting articles and a few short stories that are worthy of mention.

"A Bright Outlook" in the "Dickinson Union" is praiseworthy. The writer truly has a "Bright Outlook."

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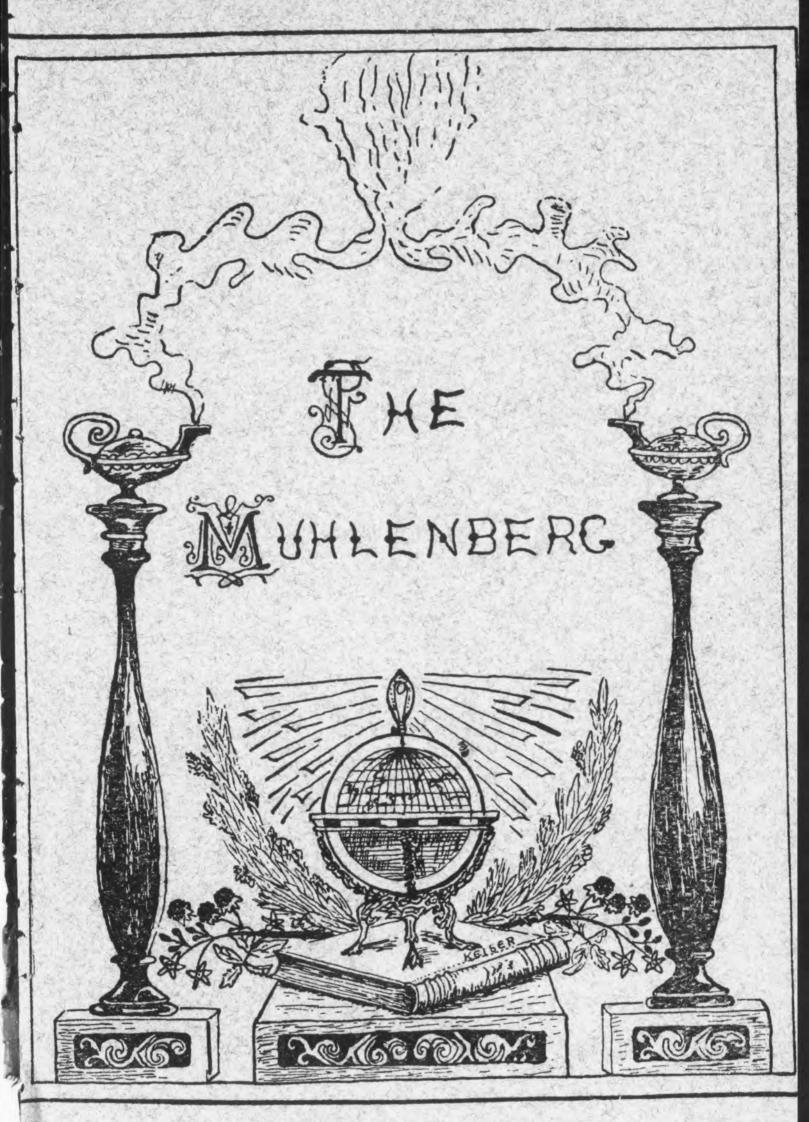
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"Literne Sine Ingenia Banne"

VOL. XXII.

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ALLENTOWN, PA., Nov., 1904.

No. 3.

THE PENNSYLVANIA GERMAN AS A FORMATIVE INFLUENCE IN THE UPHOLDING OF OUR COMMONWEALTH AND IN THE DEVELOP-MENT OF EASTERN PENNSYLVANIA.............

An abstract from the lecture delivered in the Chapel, by Col. Thomas C. Zimmerman, Oct. 14th, at 8 o'clock p. m.

Bancroft says of the Germans in America. "Neither they nor their descendants have laid claim to all that is their due." It has been said that this may be attributable partly to language, partly to race instincts and hereditary tendencies. Quiet in their tastes, deeply absorbed in the peaceful avocations of life, undemonstrative to the verge of diffidence, without clannish propensities, they have permitted their more aggressive neighbors to deny them a proper place even on the historic page.

And yet so large is the infusion of the German element in the population of our country that in a volume recently written by Prof. Goebel, at the head of German Literature in the Leland Stanford, Jr., University, it is claimed that it is not an exaggeration to say that at least one-third of all the white inhabitants of the country, and perhaps one-half, have some German blood in their veins.

Chief among those who shed lustre upon the early history of our Commonwealth was Conrad Weiser, sometimes called "the Father of the Pennsylvania Germans"—the pioneer, hero, patriot, soldier and trusted interpreter—concerning whom the prophetic words of Gen. Washington have a peculiar significance at this time, now that there is a movement

in Berks county to erect a monument to his memory. Standing at Weiser's grave at the time of Washington's visit to Womelsdorf the "Father of His Country" said, "This departed man rendered many services to this country in a difficult period, and posterity will not forget him."

Daniel Boone, a man of German-American stock, among the first, if not the first, to penerate the wilderness of the far West. German and Swiss industry opened the forests of Eastern Tennesee. In Northern Louisiana German and Alsatin settlers were found as early as the time of Louis XV. A German Marylander, Johann Lederer, was the first to explore in 1669, the country west of the Alleghanies. A German made the first adequate map of Maryland and Virginia. John Zengler, a German printer of New York, was the first father of the liberty of the press of this country. The two Conrad Weisers, father and son, were the first interpreters of the Indians. Gen. Muhlenberg, of Revolutionary fame who was afterward the first Spaker of Congress, and his illustrious sire, were Germans. A German-American, J. L. Hassler, created our coast survey. Two Germans, the Roeblins, father and son, planned and set into execution the great Brooklyn bridge. The iron railroad bridges, which span the ravines and rives of the continent, were the invention of Wendell Bollman, a German of Baltimore. The father of the canning industry was a German, William Numsen, of the same city.

For a number of years in succession the sons of Pennsylvania Germans have led the graduating classes in many of the leading institutions of learning, and not so long ago one of them graduated at the head of his class at the West Point Military Academy, with another of the same race a close second, while at another of the large colleges a Pennsylvania boy carried off a \$400 money prize for proficiency in learning.

Only a few years ago occurred the death of a Pennsylvania German, Dr. Charles Rudy, a most remarkable man, who was founder and president of the international institute in the city of Paris—a school that attracted students from all over the world; that had one hundred and fifty professors and that had the patronage of counts, princes, of priests and prelates—

among them the Prince of Wales and Pere Hyacinthe.

The Superintendent of the Public Schools of Pennsylvania is of the same stock, as is also the Deputy Superintendentboth of whom are among the foremost educators in the country. So were a number of the best Governors of the State-Snyder, Ritter, Shultz, Wolf, Shunk, Bigler, Hartranft and Beaver. So is Pennypacker, probably the most distinguished in a literary sense, and as well as in the matters of jurisprudence and historical research, of the Pennsylvania Germans elected to the Chief Magistracy of the Commonwealth. So was David Rittenhouse, Pennsylvania's illustrious astronomer, who discovered the compensative pendulum and made an orrery for Princeton College much superior to anything before attempted, and who was a member of all the learned societies in this country and Europe. Of this same stock is George F. Baer, president of the Reading Railway. So, too, with your newly-elected president, Dr. Haas, reared and educated in Pennsylvania, a graduate of her principal university and of the Theological Seminary and whose scholarship is well authenticated in the half-dozen volumes of commentaries, criticisms and other departments of literature he has given the public. And so on-

The stability of the German character is well defined in the expression that the Palatines were the "one rave in the United States which most fully got into the soil," and in the fact that they have held their ancestral seats with less change of ownership than any other. In an article by Rev. Dr. Griffis, of Boston, who on Corea and Japan, that gentleman refers in eloquent terms to these people as surpassed by none in their loyalty to the cause of American independence in the time of the Revolution. He says:

"They formed one-third of the population of Pennsylvania. The German regiments usually went into battle singing hymns. Maryland also sent a German regiment and Washington's body guard of fifty-seven men were Germans. The European drill masters, chief of whom was Steuben, the man of the hour at Valley Forge, and who so drilled the Continentals that they never again were worsted by equal forces were Germans. The most stubbornly contested, and, for the

numbers engaged, the bloodiest battle of the war, was fought at Oriskany, N. Y., by the Palatine Germans. The preaching and social and personal influence of the Pennsylvania Germans—led off by Washington's 'baker general,' Ludwick—did more to decimate by desertion, and weaken by enlightment, the ranks of the Hessians—honest men, misguided and goaded to strange acts by British officers' lies about the Americans—than all the infantry bullets or artillery balls of militia and Continentals, by the accidents and sickness of war. The first ecclesiastical protest (1688) against slavery, the first book (1737) published against slavery, the first paper mill (1690), the first Bible (1743) printed, the finest and largest speciments of colored printing and bookmaking, the first work (1777) on the philosophy of pedagogics, in America, came from the Pennsylvania Germans."

These words can hardly be said to be new, but they are true. That they come from New England gives them special value, for in that region the Pennsylvania Germans have been most frequently misrepresented.

WORLD'S DECISIVE BATTLES.

C. E. KEISER, '05.

War, as viewed in this modern and apparently peaceful age, is one of the great evils for man to engage in, as Sherman has said, "it is hell up earth." We find, however, that in the past this was the deciding force, and still when all peaceful modes of adjusting difficulties have failed war seems the necessary consequence. As, is natural a great deal of preparation precedes the declaration of war, so it has also its effects be they on the victors, conquered, or world at large. Hence the battles fought have not only interest in the mere fact of so many men of each belligerent meeting, or the plans of the generals or the courage and boldness of the soldiers, but more their effect or consequence on either side and the world at large. We have a number of battles recorded on the pages of history to choose from this common number those which

were the most decisive in shaping and moulding the future of nations, is almost as difficut as judging the bright of the mountains that may surround us. Yet they offer a source of speculation, to trace the chain of cause, leading to the contest, but more especially to trace their effects, and what would have been the effects had the victory been on the other side. According to Hallom battles are decisive when "a contrary victory would have essentially varied the drama of the world in all its consequences."

The first then of these decisive battles, as Creasy affirms, we find in the history of ancient Greece or the Battle of Marathon 490 B. C. On the mountains, overlooking the plain of Marathon, had assembled a council of war of eleven members, the ten annually elected generals of Athens and one archon, who should decide whether battle be given to the Persians, come to destroy Athens. The Greek forces were small and poorly equipped as over against the hosts of Persians to whom varied nations did obesiance. Miltiades, whose warrior-like spirit gained the deciding vote in the council of war, held the mountains, and everything being ready his army ran down the mountain sides causing the Persians in the plain below to think them a set of wild men; but to their astonishment they suffered defeat. And the battle stands out as decisive in that the Greek civilization was preserved from an Asiatic inundation, and so secured for mankind the intellectual treasures of Greece.

The second decisive battle was the defeat of the Athenians at Syracuse 413 B. C. At Marathon Athens struggled for self-preservation but now we find her ambitious and bent by one bold throw to get dominion of the western world. Rome, however, seemed to oppose her in this bold step and by destroying her fleet at Syracuse she became the school-master of Europe instead of Greece. Had Athens been the victor the Greek influences would no doubt have been felt in the west the same as in the east and the laws of the world might have been founded on the Athenian laws.

Alexander, the Macedonian leader, at every step of advance more deeply rooted Greek influence from the Aegaran to the Ludus, and now by the victory of the Batlte of Arbella 331 B. C. the next decisive battle, the Greek influence was extended from the Caspian to the Nile.

218 B. C. Hannibal crossed the Alps and invaded Italy and at first seemed unconquerable and to be rapidly executing his vow of hatred against Rome. His victories like those of Napoleon, after eight or nine years fighting, however, began to wane and 207 B. C. the decisive battle of Metaurus made Rome mistress over the world instead of Carthage.

In 9 A. D. our Leomanic ancestors were saved from enslavement or extermination and the line was drawn between the Latin and Teutonic races, by the decisive victory of Arminus over the Roman legions under Varus.

The battle of Chalons 451 A. D. saw the discomfiture of Attila and the Huns in attempting to found an Anti-Christian religion, and compelled them to cease their affiiction of Christendom.

Through the efforts of Charles the Mammer by the victory of the battle of Tours 732 A. D. our Brittain ancestors were rescued from the civil and religious yoke of the Koran so causing the Bible instead of the Koran to be taught at Oxford.

The battle of Hastings 1066 tried the right of power between the English and Norman nations, made William, the Conqueror, King of England, and made the free English constitution by infusing a new virtue into the existing Saxon institutions, and also determined the England of to-day.

The victory of Joan of Arc over the English at Orleans 1429 saved France from becoming a second Ireland. The defeat of the Spanish Armada 1588 checked the sea power of Spain and saved England from the Inquisition.

The battle of Blenheim 1704 at once destroyed the vast fabric of power which Louis XIV had been constructing for a long time and freed Germany from his power. The battle of Pultowa 1709 brought Russia under Peter the Great into Europe, of which Byron says:

"Dread Pultowa's day
When fortune left the Royal Swede,
Around a slaughtered army lay,
No more to combat and to bleed.
The power and fortune of the war
Had passed to the triumphant Czar."

The Revolutionary War caused by the folly of the British ministry witnessed a military event which second to none exercised important influence on the future fortunes of mankind namely: the defeat of Burgoyne's expedition at Saratoga 1777; since they rescued the colonies from certain subjection and insured independence by gaining the aid of France and Spain in causing them to take up a war with England, and also helped to form trans-Atlantic power of America as we now see it.

The battle of Valmy 1792 proved the power of the French republic. The battle of Waterloo 1815 saw the defeat of Napoleon thus checking the attempt to found one great empire for the aggrandizement of one man. The battle of Sedan 1800 saw the rise of the German empire.

The battle of Gettysburg checked the confederate invasion of the north and practically decided the destiny of an enslaved race, in securing for all liberty and union.

The great naval victory of Dewey in Manila Bay 1898 witnessed the destruction of the Spanish fleet, but especially made the United States the dominant power on the Pacific Ocean and marked her entrance into world politics.

And finally the battle of Liao Yong in the present Russo-Japanese war. Here for the first time was demonstrated the ability of an Asiatic race to utilize the appliances of modern civilization and for the first time has the yellow race driven back the white, or the first serious check in the conquest of Asia and Africa by Europe. Should Japan lose, this battle will then be decisive as marking the last desperate stand and struggle of a non-Aryan race for independent existence.

GREAT BRITAIN AS A WORLD EMPIRE.

J. J. MARCKS, '05.

Great Britain lies on the western side of the continent of Europe, in the remote past a part of the continent but long since separated by the English channel. Separated from the mainland, peopled by men with their own interests and aims,

we can naturally expect them to have enough to attend to at home and to take no part in continental affairs. We find this to be so. The island lay apart almost unknown, and may be said to have been discovered by the Roman conquerors. The Anglo-Saxons came to it followed by the Normans, both of them descendants of that stirring race of Vikings, who made the seas their own and ascended inroads on the shores of Europe, while their keels cut the waters of Greenland and touched the American coast. These people made a new destiny for Great Britain. Their island home was too small for them and they made bold ventures on all seas. France, the neighbor country was long its prey. After the invasion of William of Normandy, France never succeeded in landing an army on the island shores, even Napoleon utterly failed in his expedition, but the islanders sent army after army to France, often defeated the French, ravaged the most fruitful parts, and for a long time held it as a vassal realm of the British king. This old feeling was prominently repeated in the Napoleonic wars, when Great Britain resumed her attitude of enmity to France, and pursued the conqueror with a hostility that finally ended in his overthrow. Were it not for this aggressive island Europe might have remained the bound slave of Napoleon's whims.

Napoleon conquered all enemies on land but England could not be reached. The islanders destroyed every fleet he sent against them and held the empire of the sea as he held the continent. Enraged he intended to repeat the enterprise of William of Normandy but if his mighty expedition had put to sea it would have met the fate of the Armada of Spain.

This little island of the west was destined to be the main agent in overthrowing the great empire that Napoleon's military genious had built. Small as it was it grew to the leading power in Europe. Its industries and commerce increased and became the great workshop and chief distributor of the world. London became the great money centre of the world, and the industrious and enterprising islanders grew enormously rich, while few steps of progress and enterpise showed in any of the nations of the continent. It was with its money bags that England fought against the conqueror. It was inconvenient to send men but it could send money and supplies to the war-

ring nations, and by its influence and aid it found successive coalitions against Napoleon each harder to overthrow than the last. At every pease that was won by his victory was overthrown by England's influence. Her envoys haunted every court, whispering hostility in the ears of monarchs, planning, threatening, working against his plans and unrelentingly bent upon his overthrow. It was fitting, then, that Napoleon should die a prisoner in English hands. Englands's aid to either nations in these Napoleonic wars was an enormous sum money, and the public debt of the kingdom was so greatly increased that its interest amounted to \$150,000,000. But the country emerged from the mighty struggle with a vast growth in power and prestige. It was recognized as the true leader in the great contest and had lifted itself to the foremost position in European politics. On land it had waged the only successful campaign against Napoleon previous to that of the disastrous Russian expedition. At sea it had destroyed all opposing fleets, and reigned the unquestioned mistress of the ocean except in American waters, where alone its proud ships had met defeat.

The islands of Great Britain and Ireland ceased to represent the dominions under the rule of the British king. In the West Indies. In the East Indies he became master of an imperial domain far surpassing the mother country in size and population and with untold possibilities of wealth. In America the great colony of Canada was growing in population and prosperity. Island after island was added to his possessions in the Eastern seas. Among these was the continental island of Australia then in its early stages of colonization. The possessions of Gibraltar and Malta, the protectorate over the Ionian Islands, and the right of free navigation on the Dardanelles gave Great Britain the controlling power of the Mediterranean. And Cape Colony, which she received as a result of the Treaty of Vienna, was the entering wedge for a great dominion in South Africa.

Thus Great Britain had attained the position and dimension of a world empire. Her colonies lay in all continents and spread through all seas, and they were to grow until they enormously excelled the home country in dimensions, population and natural wealth. Having acquired all this the world em-

pire of Great Britain was not alone one of peaceful trade and rapid accumulation of wealth, but of wars spread through all the continent, war becoming a permanent feature of its history. Since the Napoleanic period England waged only one war in Europe, the Crimean, but elsewhere the troops are almost constantly engaged. They were fighting with the Boers and the Zulus of South Africa, then with the Arabs on the Nile, again with the wild tribes of the Hymalayas, with the natives of New Zealand, and the half savage Abyssinians. Hardly a year passes without a fight of some sort, far from the centre of this vast dominion, while for years England and Russia have stood face to face on the Northern borders of India threatening at any moment to become involved in a terrible struggle for dominion.

The standing of Great Britain as a world empire lay not alone in her vast colonial dominion and her earth-wide wars, but also in the extraordinary enterprise that carried her ships to all seas, and made her the commercial emporium of the world. Not only to her own colonies, but to all lands, sailed her enormous fleet of merchantmen, gathering the products of the earth, to be consumed at home or distributed again to the nations of Europe and America. She had assumed the position of the purveyor and carrier for mankind. Great Britain was in a large measure, the producer for mankind. Manufacturing enterprise and industry had grown immensely on her soil, and countless factories, forges and other workshops turned out finished goods with a speed and profusion unthought of before. Many inventions were wrought among them the steam engine, that wonder worker which at a touch was to overturn the old individual labor system of the world, and replace it with the factory system that has revolutionized the industries of mankind. By the aid of all kinds of machinery one of the greatest steps of progress in the history of mankind was taken. Up to this time she obtained her manufacturing materials from other countries, but now dug into the earth and tore from her own rock its treasures of coal and iron. With these new home supplies goods were produced very far beyond the capacity of the island for their use, and a vast surplus was sent abroad to all quarters of the earth, to furnish articles of use and luxury to the most enlightened nations. To the ship as a carrier was soon added the locomotive and its cars, conveying these products speedily inward from many ports. From America came the parallel discovery of the steamship signalling the close of long centuries of the sail. Years passed and still the power and prestige of Great Britain grew, its industry and commerce spread, its colonies increased in population and new lands were added, until the island-empire stood foremost in industry and enterprise among the nations of the world and its people reached the summit of their prosperity. From this lofty elevation was to come a slow but inevitable decline, as the United States and the leading European nations developed in industry, and rivals to the productive and commercial supremacy of the British islands began to arise in various quarters of the earth.

It cannot be said that the industrial prosperity of Great Britain, while of advantage to her people as a whole, was so to individuals. One portion of the nation amassed enormous wealth while the bulk of the people sank into the deepest poverty. The factory system brought with it misery and oppression which it would take scores of years of industrial revolt to overcome. The costly wars, the crushing taxation, the extravagant expenses of the court and salaries of officials all combined to depress the people. The manufacturies were held by a few, and a vast number of artisans were forced to live from hand to mouth, and to labor for long hours on starving wages. Everything was taxed to the utmost it would bear, while the government remained blind to the needs and sufferings of the people and made no effort to decrease the prevailing misery.

Thus it came about that the era of Great Britain's greatest prosperity and supremacy as a world-power was the one of greatest industrial oppression and misery at home, a period marked by rebellious uprisings among the people to be repressed with cruel and bloody severity. It was a period of industrial transition, in which the government flourished and the people suffered, and in which the seeds of revolt and revolution were widely spread on every hand.

THE SONNETS OF DANTE GABRIEL ROSETTI.

J. D. M. BROWN, '06.

It is a remarkable coincidence that the first writer of the sonnet and its latest great exponent were both Italians. Dante Rossetti was not, however, as fully fledged a son of Italy as was Petrarch; nor did he write his poems in the Italian language. To Rossetti, we owe first of all the origin of that short-lived yet important Pre-Raphaelite school of poets and painters which has left its stamp on the poetry of to-day and has, as its gifted living representative, the poet Swinburne. The Pre-Raphaelite movement was a revolt against conventionality in verse and art, a return to nature and the giving a greater prominence to the minute details of a poem. Rosetti saw that English poetry was becoming too conventional and was losing its pristine flavor, so he did what he could to reform it. The movement was essentially a romantic one. It lead to the production of much new verse, verse that was fresh and delightful, and helped to turn the tide of English poetry into a new channel. Though it may have appeared to have been without success at first, its influence is being felt to-day and its devotees are receiving greater attention and greater honor among the literary connoisseurs.

The leader and actuating spirit in the Pre-Raphaelite Brotherhood was Rossetti. From his Italian father he inherited an appreciation for the beautiful and a predilection towards poery, and from his half English, half Italian mother, he derived that tenderness and love for nature and the human race that runs through his poetry and makes it so lofty and ideal in its thought and imagery. He soars into the regions of the imagination, he fills his word pictures with beauty that is almost celestial and carries his readers with him into airy realms where the world is lost sight of and the ideal seems to pervade everything. In this imaginative quality, he resembles Shelly but his flights are not as high as those of the author of "Adonais."

Yet, no student of English literature can afford to ignore Rossetti. He occupies a unique position in that literature and his poems have set the pace for much of our modern romantic verse. Among literary men, Rossetti seems to be growing into greater favor; several books have recently appeared, dealing with his works and his life and he is frequently referred to in text books on poetry. Prof. Saintsburg, of the Edinburg University has asserted that Rossetti's "Rose Mary" is the finest ballad in English that was produced in the last quarter of the past century.

Yet his talents are not shown best in his ballads. It is in his remarkable sonnets that his claims to a high standing among his contemporaries rest. And why do we make this claim? For several reasons.

In the first place he handled successfully a difficult subject. To write sonnets artistically and beautifully is no easy task. Though almost every poet has made use of the sonnet to express his thoughts, few have been really successful in their use of it, and few have preserved the spirit and the unity of the sonnet as set forth by Petrarch. It is not in the province of this dissertation to discuss the technique of the sonnet but to treat it from an aesthetic standpoint only. Rossetti was the first one since the days of Wordsworth to attempt with any degree of success the "sonnet-sequence," a succession of sonnet more or less related and having a common note throughout. He comes even nearer to the Shakespearean sequence and the great Petrarchian sequence of the Laura sonnets than Wordsworth himself, we think. A sonnet sequence is one of the hardest compositions a poet can undertake for it requires great skill to produce a true sequence. Yet this Rosetti did and his "House of Life," which is the theme of these poems deserves to rank with the sonnet productions of Wordsworth and Shakespeare. Through these one hundred sonnets runs the theme of lofty, mystical, passionate love united with innate longing for the ideal and struggle to flee from the world's conventionalities and live the dream-life of the spirit. That his wife had a strong influence in moulding the thoughts of these sonnets, there can be no doubt, for in them is expressed the deep love of a man whose thoughts soared into the realms of the mighty unknown. There is a unity in the feeling of nameless yearning for something beyond the ephemeral delights of the world, and in this "House of Life," are gathered all the splendid thoughts and desires that make life worth living. In its first sonnet is "Hope, with eyes upcast" and in its last "one Hope's one name is there." No dilettante could have wirtten a sequence of sonnets like these. In all, we note a master's hand.

In the second place, the very essence of Pre-Raphaelitism is best brought forth in his sonnets. In them, and we speak of all his sonnets now, is clearly portrayed the revolt against the conventional, which corresponds in a measure to the revolution against the mechanical versification of Dryden and Pope, set on foot by the "Lake poets" together with Keats and Shelly. The sonnet is one of the best means to express personal feelings and ideas. It was the custom of Phillips Brooks to write a sonnet whenever he had finished reading a book and in it to set forth his views on what he had read. In his sonnets, Dante Rossetti set forth his beliefs, his higher aspirations and his constant seeking for the ideal in everything. There is an air of mystery and transcendentalism in many of them, and, as was before stated, in them the departure from the poetry then current is clearly marked by the language, subjects and figures used.

In the third place, and chiefly, his sonnets are great for their splendid thoughts and beautiful expressions. It must be fully understood that Rossetti is pre-eminently a poet of passion, not passion in its lower, degrading sense but aesthetic passion, so that the statement of Buchanan that Rossetti belongs to the "fleshy school" of poets is unjust and untrue. Rossetti is even less sensual than Keats. In the physical, he always saw the ideal and supernatural, so that in the fifth sonnet of the "House of Life" he says:

"I fain would tell how evermore

The soul I know not from thy body, nor

Thee from myself," and this is the master tone, the diapason, of his poetry. Again, in another sonnet we find the words, "And my soul only sees thy soul its own." In the forty-fifth sonnet of the series, is the expression,

"And as she kissed her, her mouth became her soul."

The term "fleshy" may rightly be applied to Walt Whitman for he was a worshipper of the body. Rossetti, however,

rather worshipped or adored the soul in that body. His songs are more like those of Robert Browning than those of Walt Whitman.

His sonnets are full of splendid thoughts. A few examples will have to suffice. Take an extract from the sonnet written for Leonardo da Vinci's picture of "Our Lady of the Rocks," one of Rossetti's finest efforts, very often quoted:

"Mother, is this the darkness of the end, The Shadow of Death?—and is that outer sea Infinite imminent Eternity?"

The thought is sublime and must impress everyone who rightly reads it. Again, take this thought from the seventh sonnet of the "House of Life:" "the deep Calls to the deep; and no man sees but I:" or this: "Thy mastering music walks the sunlit sea." So we might quote many more but these examples will answer our purpose.

We have claimed that Rosetti's sonnets are noted for their beautiful expressions. By this we mean fine thoughts expressed in beautiful and mellifluous language. It is one thing to give voice to a lofty thought and another to clothe that thought in fine language. We give the following quotations in support of our claim: "As soft waters warble to the moon."

"I sat with Love upon a woodside well."

"Miles and miles distant though the last line be, And though thy soul sail leagues and leagues beyond,— Still leagues beyond those leagues, there is more sea." "And the woods wail like echoes from the sea."

Both the thought and language are beautiful in these verses. The alliterations give a charming cadence to the words and are quite noticeable throughout.

The question may now arise in the minds of some; why is Rossetti not entitled to rank with Browning, Tennyson, Longfellow, Wordsworth and the great bards, as a poet? If he had such great powers as we have shown he had in sonnet writing and deserves to rank among the greatest sonnet writers, why not place him with "the bards sublime" as a poet? The answer to this question is this: Rossetti is not a poet of humanity, not a bard who speaks to men in all phases of life and has his messages for them, the mighty and the hum-

ble. He speaks only to a few; his thoughts come not to the rank and file of men; he treats of them very little. So, although he is a writer of sonnets second to none, judging his poetry in all its divisions, we cannot accord him the first rank. Again, the personal element enters into his works very much and restricts them to a narrow compass. This personal element is one of the main reasons why he must be classed among the minor poets, although among those minor poets, he stands in the front rank. We say this not to his disparagement, for, as we have already stated, as a writer of sonnets, he is no second-class artist.

To me, Dante Rossetti seems like a sweet-tongued bird that sings in the forest of poesy. It sits on a tall, unaccessible tree, hidden among the green foliage, far away from its fellow songsters. The crowds pass by unmindful of the bird that sits sequestered in the leaves far above them "in breathless bowers they dream not of," while the air is full of the music of the skylark and other timeful creatures of the air. The strange bird sings not, yet there are a few stragglers in that forest who see its brilliant plumage and linger patiently below to hear the first notes of its song. Then, as the daylight dies, and the silver moon casts its urgent beams upon the topmost branches of the trees, the feathered singer "lets its illumined being overrun" and pours forth its wonderful strains to the listening ears. Sweetly the notes float along on the silvan air and then fall as a deluge of fair sounds on those below. All the time spent in waiting is well repaid then and the men depart with the mystic melody ringing in their ears.

Truly as Rossetti says:

"A Sonnet is a moment's monument,—
Memorial from the Soul's eternity
To one dead deathless hour. Look that it be,
Whether for lustral rite or dire portent,
Of its own arduous fulness reverent:
Carve it in ivory or in ebony
As Day or Night may rule; and let Time see
Its flowering crest impearled and orient.

A Sonnet is a coin; its face reveals

The soul—its converse, to what Power 'tis due:
Whether for tribute to the august appeals

Of Life, or dower in Love's high retinue,
It serve; or 'mid the dark wharf's breath,
In Charon's palm it pay the toll to Death."

THE CHARACTER OF COLUMBUS.

W. E. SCHOCK, '07.

Columbus was a man of inventive genius. The operations of his mind were energetic, but irregular, bursting forth at times with that force which characterizes intellect of such an order. His ambition was lofty and noble, inspiring him with high thoughts and an anxiety to distinguish himself by great achievements. He aimed at dignity and wealth in the same elevated spirit with which he sought renown. They were to arise from the territories he should discover. His conduct was characterized by the grandeur of his views and the magnanimity of his spirit.

Instead of ravaging the newly-found countries, like so many discoverers who were intent only on immediate gain, he regarded them with the eye of a legislator. He sought to colonize and cultivate them, to civilize the natives, to build cities, introduce the useful arts, subject everything to the control of law, order and religion, and thus be found regular and prosperous empires. That he failed in this was the fault of the mob which it was his misfortune to command, with whom all law was tyranny and all order oppression.

He was naturally irritable and hasty, yet the quickness of his temper was counteracted by the generosity and benevolence of his heart. The nobility of his nature shone forth through all the troubles of his stormy career. Though continually outraged in his dignity, braved in his authority, foiled in his plans, and endangered in his person by the insurrections of disorderly and worthless men, yet he restrained his valiant and indignant spirit, and brought himself to forbear and reason, and even pray. Nor can one fail to notice how free he was from all feeling of revenge; ready to forgive and to forget on the least sign of repentence and atonement. He has been exalted for his skill in controlling others, but far greater praise is due to him for the firmness he displayed in governing himself.

His piety was genuine and fervent. Religion mingled with the whole course of his thoughts and actions. Whenever he made a great discovery, he devoutly returned thanks to God. On discovering the New World the voice of prayer and the melody of praise rose from his ships, and his first action on landing was to prostrate himself upon the earth and offer up thanksgivings. All of his enterprises were undertaken in the name of the Holy Trinity, and he partook of the Holy Sacrament before embarkation. He observed the festivals of the Church amongst the wildest situations. The Sabbath was to him a day of sacred rest, on which he would never sail from a port unless in case of extreme necessity. His very language was pure and guarded, and free from all gross and irreverent expressions.

He was decidedly visionary, but a visionary of an uncommon kind, and successful in his dreams. The manner in which his imagination and nature was controlled by a powerful judgment and directed by an acute sagacity is the most extraordinary feature in his character. Thus governed, his imagination, instead of exhausting itself in idle flights, lent aid to his judgment and enabled him to form conclusions at which common minds could never have arrived. "His soul," says a Spanish writer, "was superior to the age in which he lived."

His fondest dreams, however, fell short of the reality. He died in ignorance of the real grandeur of his discovery. Until his last breath he entertained the idea that he had merely opened a new way to the old resorts of rich commerce, and had discovered some of the wild regions of the East.

What visions of glory would have dawned upon his mind, could he have known that he had indeed discovered a new continent, equal to the Old World in magnitude, and separated by two vast oceans from all the earth hitherto known by civilized man!

"Binks.—The Japs are a very practical people. Why, they went into this war just to disprove a theory.

Jinks-What theory?

Binks—They're trying to show that the hand that rocks the cradle doesn't even rule Manchuria, to say nothing of the world."

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Editorial.

Our hopes, which we so truly entertained and so confidently expressed in our last issue, that our college foot-ball team might this year attain some grand achievements have died completely. Yes, were forced to die when their growth had scarcely been more than sprouts. Such had been the state of affairs exactly for several past foot-ball seasons. The material, we believe, were at hand but it seems that those who were physically strong to make good players did not all feel inclined to engage in such vigorous exercise.

We understand that here is a movement on foot that the management of the college compel each student to pay a certain sum to the athletic fund. We have no serious objection to this but one thing is truly in order first; that is that our boys first of all select teams, especially in foot-ball and basket ball, who will do some winning work and be a credit both to themselves and the college. Before this is accomplished the expense of sending teams to other colleges and have other

teams come to play with ours is to a great degree a waste of money.

The Presidential campaign this fall is said to be a somewhat quiet one. Nevertheless the adherents to the two great political parties have organized into bodies to discuss the various issues of their respective party. We thoroughly believe that both the clubs have been of considerable aid towards the enlightment of the principles of the party to which the different members belong.

A joint discussion of the issues, in which each club had selected three speakers, was held. The interest taken on the part of the speakers was good and a large number of students were present.

We believe that Muhlenberg ought to have a few such organizations. Professor Rheese has taken the initiative to commence a Physical and Chemical club and we are almost sure that in our next issue we can report this club a reality. We think that a Reading Circle would be a valuable addition to our college and a benefit to our students. The plea is made that we are already crowded with work but these organizations afford us an opportunity to get some practical knowledge, by listening to some one who has prepared on some assigned subject, under conditions when that tension of the recitation room, neecssary to get, to hold, and to give, is all removed and we are able to relax to a great extent and by this change recreate ourselves.

Personals and Locals.

The new students were matriculated on Tuesday, Oct. 18th. The Euterpean Literary Society elected the following officers for the ensuing term: President, Sigmond '05; vice president, Schantz '06; corresponding secretary, Sterner '06; recording secretary, Reiter F. A. '06; pianist, Breidenbach '07; critics, Bastian '05 and Marcks '05; chaplain, Reiter J. L. '06.

D. W. Moser, of Scranton, who presented the petrified stump of a tree, now on the college campus, was a visitor at college lately.

The adherents to the great political parties organized clubs and elected the following officers: Republicans—president, Weibel '05; vice president, Schantz '06; secretary, Krause '06; monitor, Sigmond '05.

Democrats—president, Tallman '05; vice president, Kidd '05; secretary, Frank Ritter, '05. A joint session of the two clubs was held in Euterpea Hall on Tuesday evening, Nov. 1st. when the issues of the campaign were discussed. The Republican speakers were Schantz '06, Heilman '05, and Krause '06. The Democratic speakers were Bastian '05, Kidd '05 and Tallman '05. Much interest was manifesed on either side. The attendance was large.

The Sophronia Literary Society elected the following officers: President, Dries '05; vice president, Henninger '06; corresponding secretary, Marks '07; recording secretary, Lauer '07; pianist, Marks '07; chaplain, Shock '07; critics, Bittner '06 and Heffner '05; monitor, Ettinger '07.

The executive committee on new college grounds met on Tuesday, Oct. 1st, to inspect Berks Hall prior to accepting the same and found, with a few minor exceptions, the building in good condition according to plans and specifications.

The Reformation service which was held in the college chapel on Monday evening, Oct. 31st, was well attended. A learned discourse was given by Dr. Horne of Reading and Prof. Marcks and the St. John's choir rendered the music.

Prof. R.—What is the range of your voice? Jacks '08—About an octave and a half.

Prof. R.—Then how many vocal cords have you? Iacks—Twelve.

Dr. E.-What is the Latin for fool?

(Ainy thumbs the lexicon.)

Dr. E.-Well! well! fools are not that hard to find.

The drawing for which "Our Little Lady" had been selling tickets took place and the second prize, a McKinley rocker, was given to Kidd '05.

Ritter '06 was out hunting rabbits and got eight?

Kern '05 was home and is said to have shot thirteen cotton tails.

Sophronia tendered its new men a reception on Friday, Nov. 4th. This was certainly an enjoyable treat to all present. The following program was rendered: Piano Solo, Barba '06; Opening address, Kidd '05; Vocal Solo, Miller '08; Selection, Sophronia Sextet; Recitation, Shankweiler '05; Selection, Sextet; Vocal Solo, Miller '08. The regular program was followed with addresses by Dr. Haas, Dr. Ochsenford, Prof. Rheese and Prof. Horn. Refreshments, dancing and games afforded an excellent, social and well spent evening.

Gerberich '07—Translates in Horace "Fervens pecur" oily liver.

Dr. E.—This Latin needs oiling. Your machinery screeches terribly.

SOPHOMORE-FRESHMEN FOOT-BALL GAME.

The annual football game between the Sophs. and Freshmen was played at Rittersville on Nov. 2nd. Although the odds were greatly against them, both in weight and experience, the Freshmen played a superior game and held the Sophs. down to the score of 5 to o. The Sophomore team was about twenty pounds heavier than the Freshmen and went upon the field, confident of an overwhelming victory. But they didn't calculate on the Freshmen pluck nor did they think the Freshmen would be there "with the goods" and make things as interesting as Freshmen only can.

The Sophs. kicked off at the opening of the game. Kuhl got the ball and advanced it some distance before he was tackled. At first the Freshmen made slight gains but, by end runs and the wonderful work of Miller, they hurled themselves through the Soph. territory for big gains as the game progressed. In Soph. territory the Freshmen lost the ball on a kick but soon got it again by holding the strong Soph. team for downs. On the defense, the Freshmen line was like a stone wall. Seyler, Miller and Keiter made big gains and advanced the ball to their opponents' five yard line. Here, however, the Sophs. recovered their spirit and held the Freshmen for downs within a yard of the goal line. The half ended with the ball in the hands of the Sophs. in their own territory. This was the only time the Freshmen were held for downs.

The second half was as exciting as the first. Carl got the ball at the kick off. Then the Sophs. slowly pushed back the Freshmen, though held for downs once, recovered the ball on a fumble and scored a tounchdown by Marks' fine playing. The Freshmen stubbornly contested every inch they lost. No goal was kicked, the ball being dead. Schatz got the ball at the next kick off and the Freshmen by end runs, made large gains and were rapidly approaching the Soph. goal line when they lost the ball on a fumble. They held the Sophs. for downs, however, and had the ball in their possession when the game ended. In gaining ground and defensive work, the Freshmen by far exceeded the Sophomores and deserve great credit for the fine showing they made.

Ci Cuite ion	
Sophomores.	Freshmen.
Gerberich L. E	Schatz
EttingerL. T	
BittnerL. GL.	Rudh
Shimer	Umbenhauer
Deibert W. F	Whitteker
Carl	Marsh
Keller R. E	Deibert W.
LauerQ. B	Kuhl
BreidenbachR. H. B	
MarksL. H. B	Seyler
SchockF. B	Keiter

Touchdown, Marks Referee, Prof. Rheese. Umpire, Reiter. Linesmen, Reinert and Karkau. Timekeepers, Schantz and Kidd. Time of halves, 20 and 15 minutes.

Literary.

"Alfred Tennyson"-by Arthur Christopher Benson. C. P. Dutton & Co.

One of the most pleasing biographies which this year brought forth is the biography of Alfred Tennyson. Besides the fact that it is written in an easy and unconventional style, the book itself is tastefully bound and illustrated with the best paintings and photographs of the greatest bard of the nineteenth century. It is an attempt, and a successful one too, to bring Lord Tennyson closer to the great reading public by means of anecdotes and graphic pictures of his life and the composition of his masterpieces. They are no literary

"terms" in the book which could be understood only by the illuminati, but all is made clear and easy to understand. The first chapters of the book are pre-eminently biographical, the next, are estimates of the character, religious beliefs and scholarship of the poet and the last chapters deal with his works themselves in an interesting manner. There is nothing germane to the great poet that has been omitted. Much emphasis is laid on the comparison of earlier and later manuscripts by Mr. Benson who thinks this work of "great importance." Very fittingly does he close his "little biography" with an estimate of the genius of Lord Tennyson. The following quotation will illustrate Mr. Benson's stand:

"My own belief is that Fitz Gerald was mainly right, and that Tennyson's real gift was the lyric gift. I believe that while he continued careless of name or fame he served his own ideal best; I believe that in his early lyrical poems, in "In Memoriam" and in "Maud" his best works will be found; that in "The Princess," the "Idylls," the dramas, and the later poems he was drawn aside from his real path by the pressure of public expectation, by social influences, by the noble desire to modify and direct thought."

Gertrude Atherton's statement, made several months ago, that American literature is "burgeois," has caused quite an uproar among literary savants. Longfellow has been termed "a translator;" Whittier, "a balladist" and other American men of fame and literature have been assailed. But, we are glad to say that many distinguished critics have defended our "heroic dead" and our prominent living literary men. There are still many sane minds who will not accept the assertion that Poe is the only great American poet.

A first folio edition of Macbeth, prepared by Prof. Marc. Parrott, of Princeton University appeared last month. Let us hope more first folio editions of Shakespear's plays may be published.

At last, Henry James, the so-called "great psychological and sociological novelist is going to return to America on a visit. This seems to be a year for visits. Wagner, Morley and other distinguished Europeans have seen fit to pay our country a visit.

Exchanges.

A few more Journals of the October issues have greeted us than of the September numbers. The Journals of but seventeen Colleges and Normal Schools have reached us. We hope more are interested in our work, at least we desire to greet many more. This is the means by which Colleges keep in touch with one another.

"The Narrator" made its appearance and is to be commended on the excellent literary productions it contains.

"The Susquehanna" comes to us in fll literary bloom.

"The Supremacy of the Pacific," and "The Island Empire of the East," are two very interesting historical sketches. The oration, "The Relation of Ideals to Character," shows good thought and is worthy of reading.

"The Puritanism of Milton," in the "Dickinsonian," is worthy of note. We hereby extend our congratulations to the College, on the reception of its gift, from Carnegie, illustrated in one of the College's Journals.

"Cupid's Triumph," as given in the "Maniton Messenger" is indeed a triumph.

"The Sorosis" has a good treatise on Browning.

"The Ursinus Weekly" contains an essay on "Macauley's Influence on Modern Style," in which the writer portrays that his influence was not the influence of a great poet.

"The Amulet" is a very creditable number.

"The College Chips" is delightful from "Sunlight" to "Starlight." Norwegian Characteristics as revealed in the Sagas" deserves mention.

"The Sketch Book" deserves mention for its historical article on the "Holy Grail."

As interesting as the Forum was to the Romans is the Lebanon Valley "Forum" to us.

Grief counts the seconds; happiness forgets the hours."— DeFind.

"Every lot is happy to a person who bears it with tranquility."—Boethium. "Three things never come back again: the sped arrow, the spoken word and the lost opportunity."—Ex.

"Who saw the honey comb its hair, or the straw stack the deck."—Ex.

What are we coming to?

"To be proud of learning is the greatest ignorance."

"He is the wise man who tries hardest to obtain those things which money cannot buy."

"There are millions of truths that men are not concerned to know."—Locke.

"Tis nothing, says the fool; but, says the friend, This nothing, sir, will bring you to your end."—Dryden.

PRACTICAL.

"If a man takes ten minutes of your time telling you how busy he is, you can be assured that he is not a busy man. A busy man has no time to tell you."—Ex.

"It should not be the part of strength to crush, but to shelter and defend."

"Where there is no respect there is no trust."-Ex.

"A small unkindness is a great offence."-Ex.

"Think it no glory to swell in tyranny."-Sidney.

"Pride that dines on vanity sups on contempt."-Franklin.

"Lives of students oft remind us, We can get our Latin fine, Though translating leaves behind us Hoof-prints on most every line,

Hoof-prints, that perhaps another, Riding through the wretched stuff A forlorn disheartened brother, Seeing shall take heart and bluff.

Let us then train our good steed, To a sure and steady gait; So perchance that we can read Latin at a faster rate."

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THE MUHLENBERG

"Literae Sine Ingenia Banae"

VOL. XXII.

ALLENTOWN, PA., DEC., 1904.

No. 4.

MUSIC.

. в.-об.

Sing on, O sweet musician, to my soul, When days are drear; And let the sounds of music's ocean roll Into my ear.

O let the mandolin seduce my care
When night is near
And let its notes come floating on the air
When life is sear.

The music of the soft guitar shall creep Into my heart, And close my weary eyes in balmy sleep With gentle art.

What dear delight the human spirit feels
When beauty sings!
What joy, that from the heart all sadness steals,
Her singing brings.

Enchanting music, nectar from the skies
To soothe the heart,
In thee an echo of Elysium lies:
Oh, ne'er depart.

INDIA AND CHRISTIANITY.

An abstract from the lecture in the College Chapel by Rev. Andrew S. Fichthorn. November 15th, at 8 p. m.

It is customary for the Pope to ask those who visit him, the question "How long have you been in Rome?" If the answer is: "A week." He replies: "Then you know all about it;" if "a month," "then you are beginning to know something about it;" if "a year," "then you have learned that it will take a lifetime to know Rome." The same saying may be applied to India. When we begin to speak about foreign missions, one of the first questions that obtends itself is—"Why seek to oppose in an unwilling people a new religion when they are perfectly satisfied with the religion which they have?" Men sometimes speak of the "impertinence of missions." The command of Christ answers this question for the christian.

But there are other though lesser reasons for doing this work. To realize the hideousness of heathenism one must see it for himself. The gods of the heathen are inconceivable in their repulsiveness. The motive for the worship of these hideous idols is not love but fear. Cows are worshipped, monkeys are worshipped, serpents are worshipped, indeed there is nothing in heaven or earth that the Hindu will not fall down and worship. A symbol which is almost as common among the Hindoos as the cross among us, is the sign of the God Siva and a symbol so obscure that to tell of it is impossible before this audience. As a rule the cultured Hindu excuses the worship of idols with the plea that the idol is only the symbol and the worshipper bows to the god whom the symbol typifies. The god who is most universally worshipped by the Hindu of to-day is Krishua. He was a liar, a thief, a murderer, a libertine and an adulterer. He had 16,500 wives and 180,000 sons, all of whom he killed. It is not strange that a nation which could choose for itself such a god should have for its commonest vices, lying, theft and licentiousness. For any man to maintain that Christianity is superfluous for India is to proclaim himself absolutely ignorant of the conditions prevalent in that country.

The next question that arises is:—Is not this mission work a failure? It is frequently so represented. But in spite of the detractors of missions, the work is prospering. There are now about 3,000,000 Christians in Inda and it is estimated that at the present rate of increase India will be, in 100 years, a Christian land. Even a greater result is visible in the indirect influence which Christianity is exerting on Hindu life.

The position of woman is an example. The Hindu conception of the place of woman is rooted in the laws of Moses, the oldest Hindu code. According to these laws a woman is nothing better than a slave. She is even forbidden personally to perform any act of worship. The height of wifely devotion is to wash her husband's feet and drink the water. There are many districts in India to-day where not one woman in a thousand can read, and it has remained for the Christian missionary to take the first steps toward the education of woman; and this education of the women is one of the greatest things that Christianity is doing for India. It will be the women of India who will eventually throw open the doors for Christ.

Another thing that Christianity is doing for India is the breaking up of castes. Nor must we forget the abolition of the practise of "suttee." It is not too much to say that there is not one person in all India whose life has not been in some way, directly or indirectly, benefitted by Christianity. The one great obstacle to missionary progress is the system of caste. When that barrier falls the way will be open for the triumph of Christianity..

SHAKESPEARE AND HOMER COMPARED.

J. M. S., '07.

Shakespeare was the greatest dramatist as Homer was the greatest epic poet of the world. They have left to us the richest legacies of all the dead—the treasures of the richest souls that ever carved and wrought of words the intellectual pyramids of all ages.

These two great men—so apart from, yet so thoroughly acquainted with all the world—flourished under almost parallel circumstances.

Homer lived during the great awakening of the Greek world. Troy had been captured; the emigrations had been effected; and the Greek type of humanity had come in contact with the Phoenician galley, the Egyptian Sphinx and the changing despotism of Asiatic civilization. All these accomplishments caused an age of transition. The imigination was touched and kindled and the Greek patriotism born. One of the products of this awakening was Homer.

Shakespeare lived when Europe was emerging from the darkness of the Middle Ages; when America was discovered and England had become the centre of commerce; and in a century when some of the greatest soldiers, writers, philosophers and discoverers were born.

The art of printing was invented in the first half of the 15th century. In 1517 Luther nailed to the church door at Wittenberg his 95 Theses. Cervantes was born in 1547, Kepler in 15-71 and Rembrandt in 1607. Michaelangelo died in 1563 and John Calvin in 1564, the year of Shakespeare's birth. Drake circled the globe in 1680. Galileo was reading the stars. The Armada was defeated and the voyages of Raleigh, Frobisher, Hawkins, Cabot, Hudson and others roused the spirit of adventure and kindled the imagination.

Shakespeare was a product of this age as Homer was of his. We can only explain their existence as we would that of the highest mountains and the greatest rivers.

> "It has been taught us from the primal state, That he which is was wished until he were."

A marvelous thing connected with these marvelous men is that the writings of both are attributed to others and their personalities doubted by some. But the characters in the works of each are so consistently drawn and so true to nature, that they show the impress of a master, who used the legends of the people and his own studies in human nature to draw a dramatic picture never surpassed and never equalled. To suppose such pictures to have been painted and such characters to have been delineated by many "only increases the won-

der and adds a useless burden to credulity."

In like manner each made use of the works of others. Homer alludes to many stories which lead us to believe they were poetically treated before him. He speaks of the hunt of Calydon, the deeds of Nestor and Heracles and the voyage of the ship Argos. He gives a catalogue of famous women. He mentions the early heroes Tydeus, Meleager and others; as well as the wars of the Amazons and Centaurs. All these show the existence of an early and primitive poetry which Homer used in devising a great and tragic plot. But time has robbed us of it all.

Nor is there in all the history of literature an instance where the efforts of a primitive literature were not based on the works of others. Shakespeare found a model in the "Jew of Malta" for his creation of Shylock. His historic plays are derived from Holinshed and Hall and from Plutarch's lives. The Chronicles gave him King Lear, Macbeth and Cymbeline. The English and Italian romances suggested most of his comedies and tragedies. He also freely used the words of Plautus, Ovid, Pliny and others.

But the question is not "Did Homer and Shakespeare use the works of others?" That matters little. All the great writers are indebted to the past. The question is, "Did they build their structures upon the foundations of another without giving them originality?" If they did they are both plagiarists. "But the man who takes the thoughts of another, adds to it, gives it intensity and poetic form, throb and life is in the highest sense original." Upon these qualities the fame of both shall always rest.

Both saw perfectly into the human heart; they knew the impulses, ambitions, hopes, fears, vices and virtues of humanity. Therefore each was a master workman in the delineation of character. Each portrayed the "dominant qualities and general" tendencies of his characters to a certan point. This is what gives them charm and freshness to the present day, since the multiplicity of individual traits would have destroyed their flexibility and would never have allowed the reader to fill in according to his own ideals.

Every character delineated in Homer stands for some

quality so depicted as to last for all ages. These characters are not caricatures or types, "they are as real as flesh and blood."

Achilles is the hero—fearful in anger, passionate in sorrow and compassion. Odysseus is noted for shrewd wisdom and intelligence. Zeus and Hera are all powerful, though subject to human appetites and passions. Appollo is the prophet; Athena the goddess of righteous war; Andromache the wife and mother; and Penelope the embodiment of feminine constancy.

The same characteristics are present in Shakespeare. "Othello—who like the base Indian threw a pearl away richer than all his tribe;" "Hamlet—thought entangled; hesitating between two worlds;" "Macbeth—strange mingling of cruelty and conscience, reapig the sure harvest of successful crime—'Curses not loud but deep-mouth honor-breath;" "Romeo—the constant lover; Pecksniff—the. hypocrite; Florizel who, "for all the sun, sees, or the close earth wombs, or the profound seas hide" would be faithful to his "low born lass;" Isabella— the incarnation of love and reason blended into truth; Juliet—a combination of passion and purity; Lady Macbeth—an example of wicked ambition; Perdita—"the sweetest low born lass that ever ran on the greensward; Cordelia and Hermione—great martyrs; also Helena who says:

"I know I love in vain, strive against hope;
Yet in this captious and intenable sieve
I still pour in the waters of my love,
And lack not to lose still. Thus Indian-like,
Religious in mine error, I adore
The sun that looks upon his worshipper,
But knows of him no more."

There are two hundred and forty six distinct personages in Shakespeare's plays, if we omit those of doubtful orgin, each of which is a work of consummate art. These show his true greatness. He needed but to touch his magic pen and a sea of comparisons, generalizations and descriptions gushed forth as fresh and vigorous as the preceding.

There was no end and no repetition in Shakespeare's brain. It always pursued the rights. No matter whether we read "Timon of Athens" or "Julius Caesar," "Corialanus" or

"Lear," "Antony and Cleopatra" or "Romeo and Juliet" the characters are always true to life, the surroundings of the heart the same, even though they are colored by locality. These are Shakespare's glory, a glory never surpassed and perhaps never to be equalled.

Homer gave to Greece, her language in all its beauty of construction, its flexibility, its similes and its descriptions. Shakespeare taught Englishmen the use of simile, description, comparison and intensity of feeling expressed in their own language. He used simile not as a mere ornament, but as an introduction and vivid explanation of something great he wished to emphasize. So also in Homer, for example:—

"As from an Island City seen afar,
The smoke goes up to heaven, when foes besiege;
And all day long in grievous battle strive
The leaguered townsmen from the city wall;
But soon, at set of sun, blaze after blaze,
Flame forth the beacon fires, and high the glare
Shoots up, for all that dwell around to see,
That they may come with ships to aid their stress,
Such light blazed heavenward from Achilles's head."

Compare with it a few of Shakespeare's:-

"Like to the Pontic sea,
Whose icy current and compulsive course
Ne'er knows retiring ebb, but keeps due on
To the Propontic and the Hellespont
Even so my bloody thoughts with violent pace,
Shall ne'er turn back, ne'er ebb to humble love,
Till that a capable and wide revenge
Swallow them up."

Or this description of Antony:-

"For his beauty
There was no winter in't; an autumn t'was
That grew the more by reaping; his delights
Were dolphin-like; they showed his back above
The elements they lived in."

Or this :-

"Her bed is India—there she lies, a pearl."

Or this compliment to woman:-

"And those eyes, the break of day, Sights that do mislead the morn." Or this description of a perfect woman:-

To feed for aye her lamp and flame of love; To keep her constancy in plight and youth, Outliving beauty's outward, with a mind That doth renew swifter than blood decays."

If Shakespeare far surpassed Homer in the number of his delineations, generalizations and descriptions, all equally true to life, there is nevertheless one sphere in which Homer has the greater glory. No national poet ever had so great an educational power over the national mind as Homer. He was studied in the schools. He became the model for painting, sculpture and tragedy in later Greek life. This was due to the correctness of his pictures and his delineations to the fact that he was the first to give system and distinction to the Greek Theogeny; and he was their earliest source of law.

Such a position Shakespeare never occupied. The Gospel of Christ was propagated long before this time. The sturdy Germans brought with them their wholesome laws and Roman Jurisprudence was forever to remain an instruction to succeeding ages. But there is in Shakespeare such a wealth of thought and morality, such an exalted sense of justice, that a code of Ethics can easily be derived from it.

Shakespeare knew the symptoms of disease and death. He mentions every term of music known in his time. He was familiar with the forms and expressions of English law. He named nearly all known plants. He hinted at nearly all great discoveries. He knew the ways of the world and the path to heaven. This gives him not a national character alone, but a fame for all ages, for all times and for all lands; a distinction Homer enjoyed before Shakespeare's birth.

"Shakespeare was an intellectual ocean, whose waves touched all the shores of thought; within which were all the tides of destiny and will; over which swept all the storms of fate, ambition and revenge; upon which fell all the gloom and darkness of despair and death and all the sunlight of content and love and within which was the invested sky, lit with the eternal stars."

If the Muses were permitted to resume their wonted abodes they would sing this same eulogy to Homer's name. Which was the greater writer, unprejudced scholars will never be able to determine.

A DISSERTATION ON PIE.

So much has been said and written against this harmless little piece of architecture that I have been tempted to draw my pen in its defense.

Pie is an American institution, and I may say as truly American as the Stars and Stripes, or the privilege of being bossed by the women folks. It is true the Britons also have pies but they are built along different lines and are called by them "tarts" from the Latin "tortus," meaning "twisted."

There are many species of pies. First, there is the baker's pie. This has a certain professional air about it, and is resorted to only in cases of extreme emergency. When other pies are in sight we loathe, detest, abhor, despise and even reject baker's pie.

There is also that woe-begotten boarding-house pie. We are aware that it is not of such frequent occurrence, but when it does occur, it is remembered with great depth of feeling (by the digestive apparatus.)

Then there is the kind mother used to bake. Ah, mother's pie! What fond recollections cling around mother's pie! Do we not all remember baking-day when we were still in our pinafores. We see ma put the final touches on a nice, stout apple pie and set it in the oven. Soon she opens the oven door to see how it is getting along, and there is such a nice smell all through the house—just a moment till I swallow, I'm almost choked—and you think dinner will never come. I guess warm apple pie is all right.

Apple pie is always in style. There are times in the year when other kinds sprint ahead a little, but apple pie keeps jogging on, and bye and bye wins the race.

Last month pumpkin pie was fashionable. Presently we shall have mince pie for that is a Christmas diet. There are

two kinds, of mince pie: the Y. M. C. A. mince pie, and the other mince pie.

Again, there is that frothy, frisky, cocoanut custard pie. The very thought of which brings to your ears strains of Mendelssohn's Wedding March accompanied by showers of rice.

Also rasin pie, which, in by-gone days was a prominent feature at funerals. How informal and commonplace a function it was without the good old raisin pie.

As soon as a man begins to eat simply to gratify his physical needs, it becomes mere feeding or browsing, but when pie is present, the meal becomes a function of Beauty, for pie must be regarded as a work of Art. Crackers and the like can be made by machinery, but not so pie. Pie must be made by the hand, and necessarily contains a part of the maker's individuality. What a wonderful little organization it really is! It is permeated with the spirit and personality of its creator, even down to its scalloped edge. Just as the style of one author differs from that of another, so also do pies differ.

Before the days of breakfast foods even such men as Ralph Waldo Emerson ate pie for breakfast and the result—the essay on Self-Reliance. Could a sallow, lify-fingured dyspeptic ever have written that elegant essay on Friendship?

At present people shriek all sorts of things about eating. Some say you ought to eat nothing but raw beef and drink nothing but hot water. The mere mention of beef throws others into convulsions. Another set of maniacs says cooking is a crime and that man should live only upon vegetables, fruits and nuts. They say it is cruel to kill animals for food, and whosover eats the flesh of a pig, cow or sheep, partakes of the nature of a pig, cow or sheep. For myself, I should prefer to be a pig to a potatoe, and to take the life of a serene and peaceful radish is just as cruel as swallowing an oyster in cold blood.

All these fanatics, no matter how they differ otherwise, agree that pie is unwholesome. So you see the case for pie looks pretty bad. Without doubt pie has produced unpleasant results. The modern man is too much in a hurry and does not masticate properly. If he followed Gladstone's rule of thirty

six chews to a bite, he would not grunt because he can not digest anything but Force, Grapenuts, etc.

Instead, he blames the pie for his dreams about Noah and the Ark, White Elephants, Syllogisms, Port Arthur, Teasing, An Old Sweetheart of Mine (Riley's), and Hassenpfeffer. I say it is unjust to accuse the pie. I care not what others may say, but as for myself, give me pie.

ANGLO-SAXON LITERATURE.

CHARLES E. RUDY, '06.

The history of our English Literature begins with the settlement of our Teutonic ancestors in Britain about 450 A. D. While the history of our Anglo-Saxon literature has a definite beginning at this time, yet its origin is still earlier which genesis must be known if the very beginnings of English and how the Anglo-Saxon was formed, is to be reached. Since any people are known by its literature, the opposite must be true, that one can arrive at the underlying motives, thoughts and emotions of any literature by studying its people. Here at the outset are two pleasing outlooks for the study of our Anglo-Saxon writings.

Long before 450 A. D. there appear to have been Gaels of Celtic origin in Britain holding possession of the southern part. Then the Cymry landed on their eastern coasts and pushed them westward even as the Cymry themselves were forced to leave the northern part of France. Low Germans had crossed the Rhine and migrating southward expelled the Cymry from the continent. So when the Cymry landed in England they compelled the Gaels to retreat to the fastnesses of the western mountainous districts and finally the Gaels joined their kinsman in Ireland.

Julius Caesar invaded Britain in 55 B. C. and the following century new invasions occurred by the victorious Roman legions. For 400 years the Romans were occupants and rulers of this island, improving the country very materially as to its resources. All this had but little influence on Anglo-

Saxon literature, there being left in the language to show this but five or six words and so our ancestral tongue remained pure and undefiled.

Soon the island was invaded by the tribes opposite the Eastern coast of Britain. These tribes were especially the sturdy, fierce Norsemen who descended from the north seas in their swift white-winged "steeds," also the Danes, Jutes and Frisians, Angles and Saxons. Then the Gaels went further westward before the pressure of the Cymry, as the Cymry in turn were pushed westward by the incoming Teutons. The Gaels then crossed the Irish Sea to their own brethren. Then the Cymry held the mountainous pasture lands of the western districts while the savage Teutons unmolested ploughed the eastern plains. The island being easy of access quite a number of colonists came over to this better land and those of Teutonic origin held together, having much in common and formed a good basis for our Anglo-Saxon.

Let us remember that Anglo-Saxon as a language was not brought complete from any country on the continent but was formed in Britain by the fusion of several closely-related dialects of Teutonic colonists.

We can be thankful for the remnants of the pure Anglo-Saxon which have come down to us in two books known as the Vercell and Exeter books, but still more thankful for those pure words of this earliest origin which make up our essential vocabulary. Our best words in the language to-day, those of endearment, of emotion, and deepest feelings, those which we most commonly make use of are pure Anglo-Saxon. When any person is deeply stirred in spirit, or wishes to express his very heart thoughts, he invariably and unconsciously returns to his ancestral tongue. Those two books which were discovered contain all that is extant of that past age in the realm of letters and literature.

Cynewulf appears to have writter the "Elene," finding of the true cross by the mother of Constantine; "Juliana," a martyr in the days of Emperor Maximian; and his best, namely, "The Christ." "The Traveller's Song," in the Exeter Book is thought to be the oldest Anglo-Saxon poem, in point of writing. This book contains the famous poem on the myth

of the "Phoenix," an allegory of the life of a Christian; addresses of the "Soul to the Body," a fine fragment of "Judith," and the "Vision of Holy Rood."

Caedmon was an early writer, having been inspired by God, according to Bede. Scriptures were read to him and he "not instructed by man," would paraphrase these religious stories. Much could be said of these "fathers" of our language but it would be best to consider their thoughts, their ideas, and their forms of speech.

In their poems we see that the domestic feeling of the Teuton is tenderly expressed. In spite of the fact that they were barbarians, anxious for battle, they had the best hearts in their rugged frame that always loved a pure, tender home-life. Then there would be a cessation of their hunts and travels and in the mead-hall all would congregate. Night drew on. The minstrels with their "word-hoard" opening for the occasion enlivened all amidst their feasting. Adventurous, romantic tales, touching the dramatic side of story-telling was indulged in as well as the chant and harp-clang of the welcome gleeman.

These rugged, vigorous, blue-eyed races of men were knitted together for the creation and maintenance of a state against all evil and adverse influences from without. In this they could boast of their indomitable courage and impregnable strength against all foes. There was found the true home-life and all respect to women, yet these people had not heard of the gospel. It was in their hearts, how noble they were!

Tacitus says of the sturdy Germans, and it is also true of these fearless warriors, "No one of these," and he has a bitter thought of Rome, "no one of these can laugh at vice, nor do they call it the fashion to corrupt and be corrupted."

When the pagan Teutons came over to Britain they brought with them legends and heroic tales. The one which is left to us is a very good illustration of their life, and consequently this poem "Beowulf," though not the oldest written Anglo-Saxon is nevertheless, the oldest in action, and time of our earliest epic. It was first put in verse in the seventh cen-

tury, and stands pre-eminently as the earliest monument to our English literature.

In the poem, real events are transfered into legendary wonders, and their actual life is vividly portrayed. It brings before us the feast in the mead-hall, their proud and loud boastful talk, spirit of adventure is evident, and the reliance upon the strength of their hand. These were brave hearts simple and strong, firm and steadfast to friends, abounding in courage, and ready for sacrifice. The spirit is nobly brought out in the hero himself who goes to a strange land to free his fellow-men from a dreaded monster. For twelve years this dreaded ogre had devoured men. Beowulf comes to grapple with him. The monster arrives as Beowulf is lying in the hall, "trusting in his proud strength," and lo, at nightfall, Grendel arrives. He at once seizes a man and immediately "drank of the blood from his veins, and swallowed him with continual tearings." Beowulf springs up, seizes him, and "raised him on his elbow." Quoting, we read of an intensely interesting scene of horror and action. "The lordly hall thundered, the ale was spilled..both were enraged: savage and strong warders; the house resounded; then was if a great wonder that the wine-hall withstood the beasts of war, that it fell not upon the earth; but it was thus fast. The noise arose, new enough; a fearful terror fell on the North Danes.. The foul wretch awaited the mortal wound; a mighty gash was evident upon his shoulder; the sinews sprung assunder, the junctures of the bones burst; success in war was given to Beowulf. Thence must Grendel fly sick unto death, among the refuges of the fens, to seek his joyless dwelling."

Rude and rugged as the poetry is, its hero is grand, and grand simply by his noble sacrificing deeds. Faithful he was to the most noble instincts of man, faithful to his people, and also he forgets himself in thinking of others when he went among strangers to do them a loving service. Later because of his bravery and intrepid nature he receives a death wound from a fire-drake. He said, "Each one of us must abide the end of his present life." In the person of this hero we see what kind of valiant men they were, who amid the furies of war, began to settle in Britain, and form a tongue which

should endure for all time, even as their deeds of valor and heroic self-sacrifice continue to be remembered.

The remnants of pure Anglo-Saxon which remain to this day suffice to show us the strange and powerful poetic spirit of the race. It is as an exhibition of a most beautiful bud, snugly closed as yet, from which the English flower of to-day has opened with its charms of that ancient warrior-time. They do not speak, they sing or shout and each verse is peculiarly an acclamation, the next verse retreats bringing up the fuller fulfillment of the preceding thought under cover of a new form and color. This adds new vigor and strength, is not monotonous or tiresome, but enhances the mind of the hearer who becomes intensely interested as the story moves slowly on and is vividly impressed thereby. Impressed even by common events and thoughts which otherwise would have been lost. We are separated from their songs by ten centuries, and yet let us listen to their unrestrained, unchecked voice as it irresistibly reaches our ears in triumphant waves undulating with perfect freedom:

"The wall of shields they cleaved, they hewed the noble banners; pursuing, they destroyed the Scottish people and the ship-fleet. The field was covered with the warrior's blood! After that the sun on high, the greatest star! glided over the earth, God's candle bright! till the noble creature hastened to her setting. There lay soldiers many with darts struck down. Northern men over their shields shot. So were the Scotch; weary of ruddy battle. The screamers of war they left behind; the raven to enjoy, the dismal kite, and the black raven with horned beak, and the hoarse toad; the eagle, afterwards to feed on the white flesh; the greedy battle-hawk, and the grey beast, the wolf in the wood."

This certainly is a picture with a fitting frame. They appear not able to satisfy their emotion with one verse but return to it and repeat the idea. Their only ornament is three words of each verse beginning with the same letter.

True our language has increased in size, just as Britain was too small to contain this tongue, the horizon of this small island had to be enlarged to world-wide dimensions. In vain men brought new manners, introduced many new words, yet the language remained true, in element to its rugged, pure Germanic origin. Even though the Anglo-Saxons were conquered by another people, yet their language was more than conqueror for the invaders. Undefiled in many respects, to-day, our languages still maintains the spirit of those old days, and we can still, "drink from the same stream our fathers drank," as it never runs dry.

It is as a pure, sparkling, rushing, gurgling mountain stream coming from the ragged and rugged mountainous regions of their beloved land. Though the Anglo-Saxon literature and language was for a time in its history as a "lost pear," yet, after five centuries it is found again in all its beauty, "as a gem of purest ray serene."



THE MUHLENBERG.

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Editorial.

The first festival season of the Christian church year yet remains to make the present year complete. Yuletide is near at hand and all of us are looking forward to a pleasant time with our relatives and friends at home. Throughout Christandom shall we again hear the joyful peal of the Christmas bells. Every Christian nation once more receives its Savior anew. For behold! a king is born at whose birth the angels themselves were glad and sang songs of jubilee. Men also will think of Him and sing in their highest glee. We extend to you all our heartiest greetings hoping that one and all may have a goodly share of the rich blessings the season has in store.

"Hark, the glad sound, the Savior comes, The Savior promised long! Let every heart prepare a throne, And every voice a song." The Euterpean and the Sophronian Literary societies have selected their respective speakers to perform at the intersociety debate to be held some time after New Year. We hope that we can again resume the custom of having a debate during the college year, between the two societies. This will give an opportunity for the best debaters of both societies to expose to the public in general the nature of the work of these organizations. Difficulties that came for the two past years, but all probabilities are favorable, at least so far, for having a contest this year.

* * * * *

The members of our Dramatic Association who will engage in the college play, are very busy rehearing their various roles. The plays of past years have all been successes and the friends of the college have always patronized them well. From what we know this year's play is superior, in character and reputation on the stage, to all those before presented. We urge that the students and friends will again lend their support and audience when the play will be given.

* * * * *

The oratorical contest held by the colleges of eastern Pennsylvania, belonging to the Intercollegiate Ofatorical Union will be held in Allentown some time in March. We believe that by that time we shall occupy our new buildings and we shall extend a cordial welcome to all who attend and can assure them of satisfactory accommodations.

* * * * *

We most earnestly urge perusal by our student body of the following editorial from the F. & M. Weekly of November 30th.

"Too many of our undergraduates do not seem to realize the important role which advertisers play in the life of our college publications. They do not seem to realize that it is through this means of support that we are, in some instances, able at all to maintain and publish a periodical, and that advertisements invariably lessen their cost.

Many men, who have been constant and loyal members of the advertising lists of the college publications, complain that they are not receiving any benefit from the output of money and hesitate about continuing their "ad."

The men in college should wake up to the fact that it is their duty to patronize the men who support their publications, and to try to induce others to do the same.

The next time you want to buy something look carefully through the list of advertisements in some college magazine and patronize some one mentioned there. And when you do finally make your purchase, let it be known that you are a college man and that you were brought around by seeing an "ad." in your college paper.

Advertisements are responsible for the present high standard of our college magazines. Let us all aid in maintaining this standard."

Personals and Locals.

It is announced by the college authorities that they expect to move to the new buildings during the Christmas vacation.

Messrs. Jacob Landis and Edwin D. Stein of 2002 Chew street have consented to take students for their meals. The former is building a new house for that purpose.

Prof. R.—"What would a cell in foot do if it were hungry?" Keiter '08.—"Bite a hole through the stocking.

Smth, 'o6-(Translating in Sophocles) "He was the son-inlaw of himself."

Rev. Andrew S. Fichthorn, successor to the late Dr. Siess, pastor of the church of Holy Communion, of Philadelphia, delivered an interesting lecture on "India and Christianity" in the chapel, before a large and appreciative audience.

The Glee Club organized with Reinert '05, President; Karkan '06, business manager. The following new members were elected: Jacks '08, and Kuhl '08, first tenors; Fred Reiter '06 and Bitter '06, second tenors; Nickum '07, first bass; and Whitteker '08, second bass.

Bittner '07 to Dr. W.—"Breidenback is flirting with Cooper's canary bird."

Dr. W.—"Mr. Bittner we have now to do with elephants."

Dr. E. to Ettinger, '07.—"Did you find anything perculiar about the ending of 'Cypron,' when you studied the lesson?" Ettinger hesitates.

Dr. E.—"How did that strike you?"

Ettinger still hesitates.

Dr. E.—"You are subject to strikes are you?"

Under the supervision of Prof. Rheese, a Physical and Chemical Club was organized. The first meeting was held in Euterpea Hall Friday, Dec. 2nd. Mr. J. D. M. Brown '06, was elected President, and Mr. Krauss '06, secretary and treasurer. The purpose of the organization is to further the spirit of Physics and Chemistry, and to increase the apparatus and instruments necessary for the proper study of the same.

The annual executive meeting of the Intercollegiate Oratorical Union, which consists of the following colleges, Lafayette, Ursinus, Muhlenberg, Gettysburg, Lehigh and Franklin and Marshall, was held in Houston Hall, University of Pennsylvania, Saturday, Nov. 26th. All of the above colleges were represented except Lehigh. Muhlenberg was represented by Tallman '05, and Barba '06. The next contest will be held at Muhlenberg, on March 10th, 1905. The election of officers for the coming year resulted as follows: President, Mr. H. B. Campbell, of Gettysburg; Vice President, Mr. E. G. Wilson, of Lafayette; Secretary, Mr. W. M. Keeley, of Lafayette, and Treasurer, Mr. J. R. Tallman, of Muhlenberg.

Dr. E. to Gerberich '07—"Who was the troublesome son of Venus?"

Bredenbach '07. Laughs.

Dr. E.—"Somebody takes in the humor of the situation." Gerberich '07——"I don't know."

Dr. E.—"Then tell him Mr. Breidenbach."

Breidenbach amid the laughter of the class blushingly answers, "Cupid."

Dr. E. to Breidenbach '07—"It is best for a Sophomore to let 'Cupid' alone. There is time enough after graduation."

Shimer '07. translates—"Elfenbein," fairy legs.

Dr. W.—"Do Fairies have legs?"

S.—"I haven't seen any yet, except those walking up and down Hamilton street."

Our Alumni.

'73 Oscar Meyer is the secretary of a large company, interested in Mexican plantations, with offices in Chicago.

'74. After a remarkable campaign, Hon. M. C. L. Kline, of Allentown, Pa., was re-elected representative in Congress from the Berks-Lehigh District. In the next Congress he will have the unique distinction of being the only Democratic Congressman from the State of Pennsylvania.

'80. Robert W. Steckel is now connected with the Pacific Oil Company, Port Richmond, California.

'81. We understand that Rev. Clayton L. Halloway, who was obliged to go West for his health, now has an orange-grove at Long Beach, California.

'82. On Wednesday, Nov. 23, 1904, at the home of the bride's mother, Mrs. Catharine A. Reimer, of Easton, Pa., in the presence of the families and immediate relatives of the contracting parties, Miss Fannie Reimer was married to the Rev. Robert D. Roeder, pastor of the First English Lutheran Church, at Butler, Pa., formerly pastor of Grace Lutheran Church, Norristown, Pa.

The ceremony was performed by Rev. J. J. Kline, Ph. D., pastor of Grace congregation, Pottstown, Pa., assisted by Rev. Edgar Reimer, pastor of the Presbyterian Church, at Lehighton, who is a brother of the bride.—The Lutheran

'82 During the last summer session Dr. S. C. Schmucker, of the West Chester Normal School, West Chester, Pa., was one of the lecturers at the New York Chautauqua.

'82. According to the reports of the daily papers, Oscar J. Stine, of Catasauqua, Pa., is open for congratulations upon an addition to the family circle.

'84. John M. Settra, Esq., of Norristown, Pa., has been elected Secretary of the Republican Executive Committee of Montgomery County.

'88. A marriage by which the representation of two promiment Allentown families were united was that of Miss Elizabeth J. Longnecker, daughter of Mrs. and the late Colonel Henry C. Longnecker, to Ralph R. Metzger, and was con-

summated at the home of the bride, No. 105 South Fourth street at 6 o'clock last evening. Only the immediate relatives were present. The ceremony was performed by the Rev. R. H. Kline, rector of Grace Episcopal Church. There were no attendants. Reginald Longnecker, a brother, gave the bride away.

The home was beautifully decorated with palmns, ferns and flowers. After the cermony refreshments were served. Mr. and Mrs. Metzger left on the 7.24 Lehigh Valley train for Washington and points south.

The bride is prominent in social circles in this city and an active worker in Grace Episcopal Sunday school.

Mr. Metzger is the son of lawyer Thomas B. Metzger. Since his graduation from Muhlenberg College he has practiced law and is also in the life insurance business. He is a member of the Alpha Tau Omega fraternity.

Mr. and Mrs. Metzger will reside at No. 105 South Fourth street and will be at home on Saturday during the month of January, 1905.—The Allentown Chronicle and News.

'90. Four Carnegie organs yesterday raised their harmonious strains in unison with the voices of four congregations of the city's Christians. The fourth organ, and the one most recently installed, was that of St. Luke's Lutheran Church on North Seventh street.

Services were held all day yesterday, dedicating the organ to the production of sacred music and all the services were largely attended by the large and flourishing flock under the pastorship of Rev. J. Charles Rausch.—Allentown Morning Call.

'90. Harry S. Snyder, M. D., is head chemist of one of the leading cement companies in the Lehigh region.

'91. In "The Lutheran" of Nov. 24th, Rev. M. J. Bieber, whose present address is 164 Peel street, Montreal, Canada, writes very enthusiastically of the prospects of the Lutheran Church in Canada. He is now one of the Mission Superintendents of the General Council of the Lutheran Church.

'94. Rev. W. U. Kistler, a former Lehigh countian, was yesterday installed as pastor of St. Mark's congregation of Pennsburg, and St. John's Church of Spinnerstown. The

services were conducted by Rev. Prof. C. C. Boyer, of Kutztown, who delivered the charge to the congregation, and by Rev. C. E. Kistler, brother of the pastor of the Alsace and Blandon charge of near Reading, who delivered the charge to the pastor. The services were held in St. Mark's Church in the forenoon.

Rev. Kistler has met with signal success since he entered the ministry. He was born on a farm one and one-half miles west of Lynnville. In his early days he worked on the farm, taught school and prepared for college. He graduated from Muhlenberg College in 1894, having won the Junior Oratorical prize. He graduated from Mt. Airy Seminary, he served the Amity charge and there is no doubt that he will do good work in his new field.—The Morning Call.

'94. David A. Miller is now the sole proprietor of "The Morning Call," of Allentown, Pa., one of the most flourishing dailies of the Lehigh Valley.

'95. Christ Lutheran Church, Easton, Pa., of which Rev. Elmer E. Snyder is the popular and efficient pastor, has undergone extensive repairs and is now one of the most commodious church buildings in Easton.

'96. At the recent lodge of sorrow held by the Allentown Lodge of Elks in memory of their departed brothers, Marcus S. Hottenstein, Esq., delivered a beautiful eulogy.

'96. With Rev. Chas. M. Jacobs, Rev. Paul Z. Strodach, of Easton, Pa., has published a collection of hymns appropriate for Christmas.

'97. Rev. Franklin K. Fretz has resigned his Lutheran charge at Quakertown, Pa., to become the assistant of Rev. Samuel Laird, D. D., Philadelphia.

'99. F. N. Fritch, of Bethlehem, a son of Mr. and Mrs. F. D. Fritch, was married to Miss Delia Katherine Lauer, daughter of Mr. and Mrs. William H. Lauer, of Bethlehem. The ceremony took place at the home of the bride. The officiating clergyman was the groom's brother-in-law, the Rev. Victor J. Bauer, and the beautiful ring service of the Lutheran Church was employed. The wedding march was played by Walter M. Fritch. The bride was gowned in rich white silk entrain, 'trimmed with Duchesse lace,

and wore a veil caught up with orange blossoms. The groom's gift to the bride was an elegant diamond brooch.

After an elaborate dinner Mr. and Mrs. Fritch left on a trip South. They will be at home after December 15, at No. 110 East Fourth street, Bethlehem. The bride is the only daughter of Wm. H. Lauer, of the firm of C. P. Hoffman & Co., and Mrs. Lauer, and was graduated from the South Bethlehem Central High School, class of 1899, and is very popular in a large circle of friends. The bridegroom is the son of Mr. and Mrs. T. D. Fritch, of South New street, Bethlehem, a graduate of Muhlenberg College, class of 1899, a member of the Alpha Tau Omega Fraternity, and a member of the well-known Bethlehem milling firm of T. D. Fritch & Sons.—The Allentown Chronicle and News.

'02. We are glad to learn that Quincy A. Kuehner, of Little Gap, Pa., has recovered from his indisposition which compelled temporarily to relinquish his work as a fellow in the Post-Graduate Department of the University of Pennsylvania

'04. Warren F. Acker, of Allentown, is continuing his musical studies and expects to make music his life work.

'04 We are pleased to learn that the health of Frank B. Dennis, of Nazareth, Pa., is improving.

'04. Lawrence Griesemer has secured a good position as teacher in a city in New Jersey.

'04. Charles A. Haines, of Slatington, Pa., has entered the Engineering Department of Cornell University.

'04. E. George Kunkle, of Lehighton, Pa., has completely recovered from his recent serious illness.

'04. Horace Ritter is now a married man and Professor of German at Susquehanna University, Selingsgrove, Pa.

Literary.

In Vergilius we are given another of the "Ben Hur" and "Quo Vadis" type of novels. Irving Bacheller is serving us the same cake covered with another icing. A presecuted slave girl, an arena scene with a few beasts feasting on the martyred prisoners, a few opportune miracles, and the con-

version of several Romans to Christianity, form the ingredients, and the author carefully follows the same old recipe.

Vergilius is a young Roman of equestrian rank, who is sent by the Emperor Augustus to Judea on a secret mission. It has been reported that there will soon be a new king of the Jews and the Emperor becomes uneasy at hearing the report. Antipater conspires to slay his father Herod the Great, but his plans are frustrated by Vergilius. These incidents together with the personal feud of Vergilius with Antipater because of their rivalry for the hand of a Roman maiden, form the material for the story.

Mr. Bacheller's qualifications for writing a romance of those days are doubted by many. In his books he has carefully dispensed with all the little details which in any way might betray a superficial knowledge of antiquities. One feels in reading the story that there is a continual effort to sustain the atmosphere of the times.

He pictures with noticeable labor, a Roman banquet, and shows us the guests reclining comfortably on their couches while the feast is in progress, yet in the very next paragraph he refers to the same guests as men who "sat up late" over their cups.

The real error of Vergilius, and this type of novels in general, is not so much in its details, but in the distorted views it gives of the relations between the Romans and the events then happening in Bethlehem, Nazareth and Jeruslem. It is admitted by many that if these events which so greatly influenced the world's history, had really made the impressions that these books would have us believe, then the whole story of the New Testament would have assumed a different form.

In spite of its many historic inaccuracies and its religious sentimentalism, it will have a wide circulation among that particular class of readers for which Mr. Bacheller no doubt intended it.



Exchanges.

We were struck with amazement when we saw that Ursinus really undertook to issue a literary supplement. We highly commend the supplement and we urge the staff to lay aside a part of its athletics and publish that for which the college was established, namely the literary.

One and all read the Delaware College Review.

The Comenian comes to us in neat for and its literary material is considered among the best.

"His Inspiration" in the Dickinson Union is a good story and clearly illustrates what a satisfied desire helps in accomplishing an act.

"Religion and Astronomy," in two parts and in two issues of The Dickinsonian is a very interesing and instructing article. The issue of Nov. 2nd contains a good historical sketch "On the mountains of China."

While the State Collegian well fulfils its purpose as a general news reporter, we are sorry to see its staff, as a staff from a literary college, so badly neglects its part in the journal.

"What shall we read," in The Perkiomenite, should be read by all and many should guide themselves according to its suggestions.

The Literary work in the Buff and Blue deserve to be read and is worthy to be commended.

The Susquehanna is one of the best literary productions among the November journals on our table.

Read the articles in the Maniton Messenger.

The Forum, from "The Indiantown Silver Mine," through "A strange coincidence," to "The Arthurian Epic," is a noteworthy number and deserves careful analysis.

The Idealist contains a few good stories and a commendable historical sketch "The Roman Conquest in Britain, and its Results.

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THE MUHLENBERG

"Literae Sine Ingenin Banne"

Vol. XXII.

ALLENTOWN, PA., JAN., 1905.

No. 5.

OUR NEW HOME.

CHAS. E. RUDY, '06.

The third day of January, 1905, was an auspicious day for Muhlenberg and will ever be remembered as a guide post on her new and more glorious career. It is with mingled joy and satisfaction that we, the students, can point to a real Greater Muhlenberg. Not only are we happy but also the trustees and faculty are none the less glad to see the completion of their work after many anxious months of care and years of planning. Did I say completion, no it is but a beginning of a new growth; a glorious commencement is with us; a wonderful stand has been instituted. The above date marks an event which will be long remembered by the faculty, alumni and students who assembled in the chapel at 9 o'clock to be present at the First Chapel Services at Greater Muhlenberg. The President officiated and after the exercises some announcements were made concerning the new conditions and environments. The honor system was at this time adopted. It is hoped the students will continue in the good work they did last term and that this year, all will aspire to higher ideals. And so it was that "glad evening and glad morn crowned" our first day.

There are at present four buildings completed and the roads were laid out last fall. The buildings are located on the northern part of the campus, south of the grove, on a broad eminence, facing the south. The Administration building built of a rose colored granite, is three stories high and a tower completes the whole. On entering the massive front doors one stands in a small rotunda and then approaching the main stairway from the large vestibule a spacious hall is seen extending through the building from east to west.

Toward the east is the Treasurer's Office, the Trustees's Room, the German Recitation Room and the Chapel, comprising the east wing. On the west is the Reception Room and President's Office also ther are Recitation Rooms of Religion and Philosophy, English and Latin.

The grand stairways extend from either side of the spacious vestibule to the other floors. The steps are of slate and the ornamented railing is iron, the whole being in conformity with the dark woodwork. The wall is in white tiling which is a strong contrast to the dark effect. Having reached the second floor the same scheme is carried out as on the first floor, the rooms being arranged on either side of the wide hall. Towards the east is the recitation room of Mathematics the Reading room and Library. The Library comprises the whole east wing containing 12,000 volumes. The libraries of the Euterpean and Sophronian Literary Societies are in this east wing. Toward the west are the Physical and Biological Laboratories together with a recitation room for each, and the Greek recitation room.

On the third floor are the two Society Halls, Euterpea, occuping the east wing and Sophronia, the west. On this floor there are rooms for the Press Club, Glee Club and Physical Culture, and also other apartments which have not yet been assigned.

The basement has rooms for the assistant janitor, assembly and locker rooms, a temporary gymnasium and baths.

Fronting the macadamized road that extends back of the main building toward the east is Berks Hall. On the east a wing is built toward the north which is called Rhoads Hall. Luther League Hall will be a wing on the west of Berks Hall, also extending north. The dormitories are three stories high with a tower and crowned with two minarets. It is built after the Cambridge and Oxford style of architecture. The main entrance is through the Arcade which brings one to the court-

yard. On entering the Arcade the Reception room is seen, also the office of the Representative who will direct visitors through the buildings. Berks Hall is divided into two sections and Rhoads Hall has one section. The entrances to all these sections are from the courtyard.

The rooms of the dormitories are finished in dark oak and most of the students have stained floors. There are single and double rooms, single and double suites. The suites are composed of a study and one or two sleeping apartments accordingly if it is single or double. The rooms are of a convenient size, the study having three windows. Each room has a fireplace and above it a dark wood mantel.

On Saturday nights the boys assemble around the fireplace to tell stories and old time legends, and when Orion hangs low in the west they are "still reluctant to retire," but watch the,

"smouldering embers burn
To ashes, and flash up again
Into a momentary glow,
Lingering like them when forced to go."

Finally one by one they drop off in dreams and they start up at every strange noise and harshly spoken word, to remember, "that they must be stirring with the morrow's sun, so good-night is drowsily said" and softly they leave the study. This is but one picture of student life at Greater Muhlenberg and there are many others. There is a more "strenuous" one which occurs five times a week when a student finds his company with his books, when he can speak in "unknown tongues" with famous bards, renowned philosophers, and sages long since dead.

The President's residence is south of the Administration building facing east and is soon ready for occupancy. It is built of brick with buff brick corners and is two and a half stories high.

The power house is northwest of the main building. On the first floor is the chemical laboratory. In the basement is the engine room while a northern wing of the building contains the boiler room. A dynamo of 125 volts supplies the buildings with electricity. The buildings are heated by steam.

The college is situated on a crest of a hill, 162 feet above the datum point which is in the Lehigh River south of Allentown 221 feet above tidewater. The surroundings are unsurpassed. Away to the norththrough the now bare trees of the grove is seen the hazy blue line of the Blue Ridge, while all along the south at a distance of three to five miles stretch the Lehigh Mountains. Between these two ridges are many rolling hills and valleys. A more desirable location is not to be found in this section of country, for here on all sides are forever,

"The hills,
Rock-ribbed, and ancient as the sun
The vales stretching in pensive quietness between
The venerable woods and complaining brooks,
That makes the meadows green."

The question arises What lies over the hills? And a voice answers, "More hills and valleys, rivers, towns and men." Some day we as students will leave this loved spot and go over the hills to work in the world.

Here upon College Hill the students have a survey of the country for miles and a beautiful panorama is constantly before them. At night the heavenly constellations and the moon, now a crescent, now full, appears and then comes another daybreak.

"Look! what streaks
Do lace the severings clouds in yonder east.
Nights' candles are burnt out, a jocund day
Stands tiptoe on the misty mountain top,"
And thus the "whole sunrise, not to be suppressed,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold, then overflowed the
world."

No person can describe the changing show of nature. The sunrise and sunset observed from the college cannot be described.

It is true that magnificent buildings do not make a college but still finely appointed facilities are by no means a hinderance but are rather an incentive to lofties hopes, nobler ideas and better ambitions. Muhlenberg College now has all modern improvements and facilities and a new course of studies has been inaugurated. It is the wish of all that our Alma Mater may never decrease but increase with each succeeding year in every phase of a broad education.

RENOWNED FOOTPRINTS.

J. J. MARCKS, '05.

The average man is known by the life he lives. History is the means of making known the lives and character of men, but with much partiality. Thus we find recorded only the lives and deeds of higher officials and perhaps of more thrilling appearance while the lives of minor officials but yet more adventurous are given to the waves of time and allowed to drift from memory. Such a life we find in Conrad Weiser.

The first condition necessary to a fair understanding and correct appreciation of so noted a character is to know his ancestry. Conrad Weiser's father, John Conrad Weiser, was born and reared in his time immemorial ancestral town Grossaspach, a noted spot in the country of Backnang, in the ancient Electorate of Wurtemberg. He was by trade a baker, attained the office of Schuldheisz, or American Esquire and later became Corporal in the military service. His wife, the mother of Conrad, was Anna Magdalena Ubele, a worthy woman, beloved by her neighbors and God fearing. She held her motto, "Jesus Christ! For Thee I live; for thee I die; living and dying, I am Thine." Of these renowned parents, the subject of our sketch, Conrad Weiser, was born on the second of November in the year 1696. When but thirteen years of age his mother passed into eternity, on the last day of May 1709, and was buried in the ancestral burial plot.

The same year, 1709, John Conrad Weiser, with eight of his children moved away, selling the old home-stead to his eldest daughter. In about two months they reached London, England, along with several thousand Germans. About Christmas day embarked, and ten shiploads with about four thousand souls were sent to America. On the thirteenth of June, 1710, they anchored at New York, from whence they were removed

to Livingston's Manor, at the expense of Queen Ann. Here they were to burn tar, and cultivate hemp, to pay their passage from Holland to America.

In 1713 they were declared free, and 150 families settled at Schohary, a land of the Maqua Indians, among these was John Conrad Weiser as the first deputy. Later in 1723 he led a colony to Tulpehocken, Pa., thence he is thought to have returned to his older children in N. Y. Patriarch Pastor Muhlenberg writes, that "His wife's grandfather came to his house, having left New York on account of dangers apprehended from the French and Indians and desiring to see his children and grand-children to converse with them on the subject of religion, and to spend his last days unmolested among his kindred in Pa. Shortly after his arrival he was confined to bed and was removed with difficulty to his son Conrad at Heidelberg where he died." Thus ends the long, active life of John Conrad Weiser. After an almost unbroken pilgrimage of thirty-six years in the New World, he died helpless and poor in the house of his son.

In 1713 a chief of the Maqua Indian Nation made a friendly stay in John Conrad Weiser's family, besieging him to give the consent to take young Conrad to his own people. This was assented. Conrad stayed eight months with the Maqua Indians. During this period the foundation of his future history and efficiency was well laid. His Indian experiences were the college in which his qualifications were well developed and which constituted a higher order of educaton for his future work. He acquired the greater part of the Maqua tongue and immediately on his return to his father's house he had occasion to apply it, for occasional disputes arose between the Germans and Maqua tribe nearby. In these eight short months Conrad Weieser prepared himself to serve as benefactor to two races for a period of nearly fifty years.

Shortly after Conrad's return from the Maqua tribe he fell sick as he himself relates; "about this time I became vey sick and expected to die; and was willing to die, for my stepmother was indeed a stepmother to me. I was severely chastised by my father and finally took another resolution." This is the last time we find him under his father's roof.

He went to an Indian town about eight miles south of Schoharie where he resided until 1729 when he left for Pa. He engaged in agriculture and filled the position of school-master, with but a limited education but an energetic and brave spirit. Thus spending fifteen years he secured a solid and useful self-culture. While here he was given in marriage to Anna Eve, by the Reverend John Frederick Haeger, Reformed clergyman at Scholarie. The maiden name of his wife is not known. Upon removing to Pa. he settled in the Tulpehocken Valley in Heidelberg township, with the chief aim as he himself asserts to be a farmer. The intermingling of Indians, English and German people called for the service of just such a man, and the old saying—"There standeth one

among you"-was fulfilled.

Conrad Weiser began his historical life as a volunteer interpreter for the council of Pennsylvania and several Indians. In 1731 Shekallamy prevails on him to accompany him to Philadelphia, where Governor Gordon became acquainted with him. The Indians desiring more frequent intercourse with their brothers requested the appointment of Shekallamy and Conrad Weiser to conduct all affairs. The Governor kindly consented to their request and appointed them. He was accordingly employed in every transaction between the provinces and all Indian tribes and nations. In 1737 he went on his first great mission, being sent to Onondago, N. Y., a distance of about 500 miles, through the wilderness without path and in the face of danger. In 1738 he accompanied Bishop Spangenberger, David Zeisberger and Shobosh, Missionaries to the Indians, to Onondago again. Never again do we find a man so diligent over a large territory without neglecting his own home. In 1741 he was commissioned as a Justice of the Peace for Lancaster County, Pa., later of Berks. Loeher in this connection speaks of him as a magistrate "known far and wide as an upright officer." Cannassatego, a Delaware Chief bespeaks the good will of the council at Philadelphia, after this manner, in his behalf. "We esteem our present interpreter to be such a person, equally faithful in the interpretation of whatever is said to him, by either of us; equally allied to both. He is of our nation and a member of our council, as well as of yours. When we adopted him, we divided him into two equal parts—one-half we kept for ourselves and one-half we kept for you. He has a great deal of trouble with us. He wore out his shoes in our messages and dirtied his clothes by being among us, so that he is as nasty as an Indian. In return for these services we recommend him to your generosity. And in our own behalf we gave him five skins to buy him clothes and shoes with."

Conrad Weiser took an active part in evangelizing the Indians as noted from the statement made by pastor Muhlenberg, in which he laid down several principles essential to success.

In January 1743 he was sent to Shamokin by Gov. Thomas In April he was called to service by Virginia and Maryland. In June he was again dispatched to Onondago, charged with delivering the good will of the Governor and council of Virginia and by August 1st hands back a report to the Governor.

In 1744, June 22 the Lancaster treaty was made to which the Indians requested Conrad Weiser to sign his Indian name as well as his own, showing what trust they held in him. Continually working among the Indians on the Ohio river in 1747 and 1748. In 1749 his commission as Justice of the Peace was again renewed. On May 17, 1750, we find him a member of the Board of Conference at Cumberland. In 1752 Moravian Missionaries designed to operate among the Six Nations, first consulted Conrad Weiser, which shows how perfectly all things relating to the Indians and their territory, lay in his hands.

Early in 1755 he is sent for "by express" that is on horse-back and about half the distance on foot, to come to Philadelphia to converse on matters concerning the Mohawk Indians, but for the second time he reports himself as being indisposed. He sent his son Samuel, as a substitute. On the following August he is promptly at his post again. On the 31st of October 1755, Gov. Morris forwards his complimentary letter to Conrad Weiser: "I heartily commend your conduct and zeal, and hope you will continue to act with the same vigor and caution that you have already done and that you may have a greater authority, I have appointed you a

Colonel by a commission herewith. I have not time to give you any instructions with the commission, but leave it to your judgment and discretion, which I know are great, to do what is most for the safety of the people and service of the crown." He commanded a regiment of volunteers from Berks, and had command over the second battalon of the Pennsylvania Regiment, of nine companies. "He exerted himself day and night, in protection of his suffering neighbors and fellow citizens, repelling the savage Indians in their incursions. He was vigilant, brave and active in the full sense of the terms." Together with his colonelship he continued busy with his tauny friends meditating, negotiating, pacifying and laboring in the service.

During the last five years of his busy and trying life, Conrad Weiser showed signs of wearing down and coming dissolution. But few times during his life was he unable to respond to the call of the government. He was infirm when appointed colonel, but the pressure from without and the patriotic impulse from within did not permit him to give up and retire.

On the twelfth day of July 1760, he left his home in Reading, in his average health, was seized by a violent attack of colic, and died on the following day, July 13, on his farm at Womelsdorf. Here he lies buried in a private burying ground. Over his grave stands a rough-hewn sand-stone with the following epitaph.

Dies ist die Ruhe Staette des

weyl. Ehren geachteten M. Conrad Weiser; deselbige ist gebohren 1696 den 2 November in Afstaet im Amt Harrenberg im Wittenberger Lande, und gestorben 1760 den 13 Julius, ist alt worden 63 Jahr, 8 Monat und 13 Tag.

William Penn, under the spreading Elm at Philadelphia, by his treaty laid the foundation of love and peace between the Whites and Indians, but it may freely be said, that this pacific spirit was perpetuated by Conrad Weiser, and that the fair name of our commonwealth owns as much as his fine

policy as it does to the amiable mind of Penn.

From these the "Foot-prints on the sands of time," of Conrad Weiser, it can in truth be said, that he was an average man and worthy of honor, being a true Christian citizen and upright in all his ways.

His expeditions can well be compared to Lewis and Clark's of 1804-06 because he labored in one of the most difficult eras of our country's history, and we agree with the poet when he says.

"When mortals, such as he must die, Their place we may not well supply, Though we among a thousand try, With vain endeavor."

BALZAC AS A DELINEATOR OF WOMEN.

J. D. M. Brown, '06.

In the field of fiction, few names stand out as prominently as the name of Honore de Balzac. A supreme master of plot a skillful portrayer of human nature and a clever and entertaining writer, the author of the Comedic Humanie holds probably the highest position among French novelists with Hugo a close second. So far as the portrayal of passion is concerned, he is even greater than George Sand.

Nearly every novelist from old friend, Richardson, down, has attempted to portray woman in her various phases. Should one merely look into this sea of femininity, he would be amazed at the countless specimens of the gentle sex there delineated, each differing somewhat from the other, and could not help but say as Virgil did:

"Varium et mutabile semper femina."

There we find every type of woman from the heartless Miss Matthews of Fielding to his noble Amelia; from the beautiful Helen Peudenius and Laura Bell of Thackery to his frivolous and coquettish Becky Sharp. There are also some anomalous, and perhaps these are more numerous than the others such as the over-prudish Clarissa Harlowe, and scheming and wicked Lady Dedlock. But, among all those who have tried

to portray woman as she is, perhaps none have succeeded so well as Thackery, George Eliot and Balzac.

While Balzac does not portray faithfully all kinds of women in all situations, yet in his sphere, she is supreme, without a peer. It seems to be a French characteristic to analyze and describe the feelings and love of women, for in this delineation the Frenchman seems to be most successful. Balzac did not possess that broad and lofty outlook upon woman's life that made Michelet famous but he knew the life of Bohemian Paris better than any of his contemporaries and knew better than they how to describe it. There have been many opinions advanced regarding his powers of portraying women; some have said his women are types rather than realities while others, mostly impressionist critics, call him a consummate artist in picturing female character. In some respects, both are right.

We must remember, however, that nearly all Balzac's characters are actuated either by passion or desire for wealth and social standing. His women are nearly all women with strong emotions and in picturing these, rather, this type of women, we think he is without a peer.

He does not attempt such women as Romola or Dinah Morris. His women are like Tessa and Hetty Sorrel, like Beatrix Esmond, like Dora in "David Copperfield" and Sophia Western in "Tom Jones." They are, with few exceptions, women of that "kitten-like type" of beauty, "a beauty with which you can never be angry," as George Eliot says. Many of his women have a doubtful standard of morals, yet, in thus picturing them, he is not inconsistent but true to the woman of his Paris. He attempted to give to the world the life of Paris as it was, he tried to show the world the Parisienne as she was, and he succeeded. So we have women who, like Madame Marneff, seem to have lost all moral sense and women as true and pure as Eugenie Grandet and Eve Sechard in the Comedie Humaine. He does not hesitate to present to us an Esther Happy, a Cordaile, a Delphine de Nucingen or a "Fille aux yeus d'or," but likewise he has given us Paulines, Hortenses and Madame Claeses.

His women of the studios of Paris are truly portrayed

as his women who move in the highest sphere of society. In the same novel he shows us that beautiful creation of his, Hortense Hulot, and that "most guileless of girls and most consummate of demons," Madame Marneff. He describes the feelings, the longings and the love of women together with their actions and characteristic ways. He shows us the effect of passion upon women. He opens the sacred closet of woman's deepest and sublimest thoughts that all the world may see; he gives us glimpses into the hearts of women and paints for us that true womanly love and tenderness which even an Esther Happy possesses. His women are not fanciful creatures but are almost as true to life as are those of Robert Browning. They love, they hate, they pity, they coquette, they deceive. Balzac's own love affair, his long and abiding love for Madame Hanske, may be said to have entered into his great work and to have tinted it with a beauty that like of an autumn sun-set.

Balzac's work has been done and done well. He has given us a true picture of men and women as he found them. "Paris is, in truth, an ocean that no line can plumb," he said, and yet he has given us the best picture of that Paris, and its men and women. In Le Pere Goriot, his chef d'oeuvre, we find these words which characterize his presentation of French women: "Parisian women are often false, intoxicated with vanity, selfish and self-absorbd, frivilous and shallow; yet of all women, when they love, they sacrifice their personal feelings to their passion; they rise.....and become sublime." Anyone who reads Balzac's novels carefully will discover that he has shown this in most of his women.

THE POETRY OF EDGAR ALLEN POE.

P. A. B., 'o6.

Every author to some extent leaves in his works traces of his own individuality. The same is true of Edgar Allan Poe.

His career was certainly an unhappy one, and we must do him the justice to consider the environments in which he lived and wrote. The son of an obscure actor, and left an orphan at an early age, he never knew the affections and tender kindness of a mother. He was adopted by Mr. John Allan, a wealthy merchant, through the wishes of his childless wife.

Although his foster-father was generous, and his fostermother kind and considerate, yet they remembered the difference of blood between them. He received all the attention that a rich man's son receives, but he was poor in that which is necessary to the unfolding character of a boy-namely the responsive sympathy and affection of loving parents. He was a lonely boy with a soul yearning for a mother's love. story may then be quite true that once when visiting a schoolmate, his friend's mother received him with such tenderness, and so gently and graciously, that he was thrilled and there grew within him, in his own phrase, "the first purely ideal love of his soul." But this lonely boy of fourteen was soon to lose his kind friend and confidante. She died an early death, and "for months after her decease," says the Ingram his biographer, 'Poe would go nightly to visit the tomb of his revered friend, and when the nights were very drear and cold, when the autumnal rains fell, and the winds wailed mournfully over the graves, he lingered longest and came away most regretfully." From this time on we find his mind always occupied with thoughts of the dead and his soul filled with longing and regret.

How deeply this lost love of his boyhood affected him is shown by his numerous poems addressed to the dead, such as Annabel Lee, To one in Paradise, Lenore, and to Helen.

This sorrow and regret forms the keynote of his life and literature, and by continually nursing it, many of his noble qualities were quenched.

He does not have the happy out-look on life that old Walt Whitman has, nor does he await death with the same calm eye and even pulse. He does not sing with the "good grey poet:"

"Come, lovely and soothing Death, Undulate round the world, serenely, arriving, In the day, in the night, to all, to each, Sooner or later, delicate Death. Dark Mother, always gliding near with soft feet, Have none chanted for thee a chant of fullest welcome? Then I chant for thee, I glorify thee above all,

I bring thee a song that when thou must indeed come, come unfalteringly.

Approach, strong deliveress,

When it is so, when thou has aken them

I joyously sing the dead,

Lost in the loving, floating ocean of thee, Saved in the flood of thy bliss, O Death."

However, greatly we admire Poe, it is impossible for us to make a wise and amiable man of him. He lacked what his poetry also lacked—love and sympathy toward his fellow man. Love as the poets know it, from Sappho to James Whitcomb Riley, whether wild or gentle, he does not seem to be acquainted with. It is said that the greatest praise he could confer on a woman was to compare her to the lady he had lost while still a boy, and of whom no doubt he says in his poem To Helen, "Only thine eyes remained. They would not go—they never yet have gone.

Lighting my lonely pathway home that night, They have not left me (as my hopes have) since, They follow me—they lead me through the years."

This deep sorrow seems to have controlled his entire career, and "The Raven," his most popular poem, was perhaps more than we generally suppose, a reflection of his own soul. He himself may have been that birds'

"Unhappy master whom unmerciful Disaster

Followed fast and followed faster till his songs one burden bore—

Till the dirges of his Hope that melancholy burden bore Of 'Never—nevermore.' "

George Sand tells us how Chopin, the great Polish pianist, spent a rainy night in a half-ruined monastery in which he lived. He had fallen into a kind of trance, and while his fingers were gliding over the piano, he imagined himself drowned and lying in the sea, while the heavy raindrops were continually falling on his breast with a cold repeated thud. The stormy night, and the raindrops falling on the roof, were all, by Chopin's wonderful imagination, woven into that beautiful composition, the Phantom Prelude.

In the same way the inevitable fate and doom which continually haunted Poe's mind was woven into his poetry.

In Poe's time American Literature was extremely didactic, and exceedingly mechanical and uninspired. This may account for the sharp criticism which Poe met with by men who cry that a poem must have some moral tacked to it; that poetry should set forth truths, or dignify the industries by addressing Odes to automobiles and trolley cars.

Poe defines poetry as "the rhyhmical creation of beauty." Beauty was most beautiful to him when most ethereal. Therefore it is readily seen why love, war and patriotism, and all topics resulting in action were foreign to him, and why sorrow and death were the principal themes.

Although Poe reveres Truth in Poetry still it was not to him the sole reason for the existence of Poetry. Beauty in itself was sufficient.

That instinct in man which makes delight in the harmonious arrangement of sound, the varied colors of the universe in all its phenomena, and the odor of sweet flowers, is, in itself, anelevating influence.

It is perhaps in music that we are most nearly brought to the true Poetic Sentiment of Poe. We hear a beautiful strain of music and are entranced. We soon find ourselves in tears and filled with an indescribable something, nevertheless we feel a deep sorrow at our inability to grasp this something, and we are convinced that through this medium we have had glimpses of the beautiful beyond, and feel within us the divinity of our Creator.

To Poe therefore music was an eessential element of Poetry and the highest form of poetry was that which nearest approached music. How important this musical element was to him is well shown by the arrangements of his meters. He was never, as many of our poets are, restricted by the line or stanza as a unit. He not only considered the thought but also the sound of his verses.

In rhythm and the melodious arrangement of his letters he stands above all other poets. The delicate shading of sound and the difference in time, really make his poems analygous to a piece of music.

Thus his poems often become mere harmony of sound, in which we can find no meaning whatever, and yet we are stim-

ulated as by the tones of an instrument.

People that read poetry only for instruction find very little in Poe that appeals to them. He is not a philosopher. He never sets forth a truth. He is always a dreamer. His life was always mood and sentiment, never action or thought. He is never realistic, but always imaginative. All his characters, and even his landscapes, are drawn from the world which no mortal ever sees but with the eyes of a genius.

He continually mourns after some vague and spiritless Lenore or yellow-haired Eulalie who forever evades him and phantom-like glides through "dim vales and shadowy floods—And cloudy-looking woods," and then passes forever into the silence of eternity.

Poe is not like Shakespeare, Scott, or Longfellow, a poet that you can live with always and everywhere. He has nothing to give but music, and those who want more must go to those who handle different goods. He is the poet who we read in those rare moments when our souls are tired of the whirl and tumult of life and we would gladly listen to the songs of the dead.

There is an old story of a musician who excelled everybody with his skill. His music was unearthly beautiful, and all that listened were filled with a deep sorrow. Yet his instrument had only a single string, and the frame of it was carved out of a dead woman's breastbone.

So Poe has but one theme and that of sorrow and death, yet it thrills us all with its mournful sweetness.



THE MUHLENBERG.

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Editorial.

This is the first issue of "The Muhlenberg" that hails its readers from our new home. It is also the last number to be issued by the present staff. During our continuance in office we have learned some things in connection with journalism that we had only known imperfectly before. Some things were not fulfilled according to our own individual desire but were modified by custom and environments which could not be changed.

We are grateful to many who have given us encouragement and to the student body for their liberal support of literary artcles. The various members of the staff have performed with credit. The incoming staff contains half of the old men so that to them the work will not be entirely new. We would urge some of the Alumni that they be a little more prompt in the payment of their subscription so that the journal may maintain its standard and not fall short of other college journals because of financial need.

Our new home is everything which was expected. A description of the various buildings will be found in the beginning of this issue. No one needs any longer tolerate the remark, so frequently heard before, that our buildings have poor equipments.

The Board of Trustees at a recent meeting elected two new professors to be added to the faculty. They are Rev. Chas. M. Jacobs who was elected as professor of History, and C. A. Marks as professor of Music. This will be a new department.

Alumni.

An effort is being put forth to organize an Alumni Association among graduates of Muhlenberg College in New York City and vicinity. The pastors, S. G. Weiskotten, S. G. Trexler and H. P. Miller, secretary, are serving as a committee. It is proposed to hold a banquet in New York City about the first week in February and to have President Dr. Haas to attend. A definite organization will then be effected. Any alumnus in the vicinity of New York who has not yet heard from the committee is urged to communicate with the Rev. H. P. Miller, 166 Pennsylvania Avenue, Brooklyn, N. Y.

'70. Rev. W. K. Frick, D. D., of Milwaukee, lectured before the students of the Chicago Seminary on the 12th inst. on "The General Council." It was an historical review, intensely interesting, and an opening gun for the approaching General Council meeting in Milwaukee.

'70. Rev. S. A. Ziegenfuss, D. D., of Philadelphia, has resigned as Secretary of the Board of Trustees of Muhlenberg College. For many years he gave his time and energy to this position and discharged the duties of the same in a manner deserving the thanks of all friends of the college.

'73. The Rev. G. H. Gerberding, D. D., who has been for some weeks recuperating at the Milwaukee Hospital, is again at his place and at work in the Chicago Seminary.

'73. Rev. George G. Kunkle has resigned his charge at Summit Hill, Pa.

'74. "Now, really, I'd rather not say anything on the sub-

ject for publication at this time," Congressman M. C. L. Kline said somewhat guardedly the other evening, when asked for an expression of opinion on the President's proposed policy with regard to railroad reforms. "Of course, this matter of regulating railroad rates and abolishing rebates by Federal authority is of tremendous importance," he ventured to add, "and the question having two sides, as all great questions necessarily do, it has assumed gigantic proportions at the national capital. It is clear, however, that something must be done sooner or later in the way of legislation for the better management of the great railroads of the country."

At this point the congressman deftly turned the subject and proceeded to discuss other topics with his usual freedom. Mr. Kline's appearance indicated that Washington life agrees with him, and that he finds legislative work congenial to his tastes and temperament. He has certainly broadened in his views on public men and questions with additional experience, and gives every assurance of representing the best interests of the district with marked fidelity and ability.—Allentown Morning Call.

'74. Hon. James L. Schaadt presided at the recent Democratic Nominating Convention of Allentown.

'80. Horace F. Reber, one of the commissioners of Schuyl-kill county, presented, on Christmas Eve, a handsome announcemen board to St. John's Church, Fremont, Pa., Rev. J. W. Klingler, pastor. It will be placed near the main entrance. The congregation presented a gold watch and a purse to the pastor. The offerings of the Sunday-school for the year amounted to \$375.84—The Lutheran.

'80. A special feature of the Christmas celebration at Zion's Church, Wheeling, West Virginia, Rev. S. P. Stupp, pastor, the church in which the Pittsburg Synod held its last session,—was the rendition of a service entitled "Bethlehem," by Charles Gabriel and G. F. Rosche. The pastor received a purse of \$20 from the Ladies' Aid Society, a fine Morris chair from the confirmation class, and a number of other gifts from individuals.

'80. Rev. J. H. Umbenhen celebrated on December 11th the fifteenth anniversary of his pastorate in Trinity Church

Pottsville, Pa., by preaching two sermons appropriate to the occasion. During these years he confirmed 572 young people and his congregation now numbers about 100 members. Rev. Umbenhen is now the oldest Protestant pastor in continuous service in any congregation in the city.

'80. St. John's congregation, of Tremont, Pa., Rev. J. W. Klinger, pastor whose new church was dedicated in September, quite recently paid \$500 on its debt. The Sunday-school is an important factor in the work, its offerngs for November amounting to \$33. Bible Story, Readings and History have been introduced. The beautiful General Council picture chart for the infant department has been purchased. The pastor is instructing class of catechumens.—The Lutheran.

'83. The old Swamp Church, Rev. J. J. Kline, Ph. D., pastor, was recently renovated and rededicated with elaborate services. We clip the following account from the Pottstown Daily News:

The celebration of the reopening of the remodeled Lutheran church at New Hanover (Swamp) yesterday was largely attended. The congregation is the first German congregation of this denomination organized in America and in November last a year ago held its two hundredth anniversary.

The historic events associated with the history of the congregation attracted to the old church many from a distance whose ancestors had worshipped within the sacred walls long years ago, and whose bodies now rest in the old cemetery nearby.

Three services were held, morning, afternoon and evening and the utmost seating capacity of the building was taxed at all of them. There were over 100 teams and many walked to the services. The site of the church is a beautiful one, right in the heart of the fertile farming district along the Swamp Valley. The edifice is of Chester county stone and, while not prepentious on the outside, the interior is furnished in a modern manner seldom seen in a country district. The interior of the building has been completely remodeled. New oak-stained pews have been installed and the pulpit and altar are of the most modern design. Behind the pulpit is a beautiful picture of the Ascension.

'84. Rev. Wm. D. C. Keiter, West Bethlehem, Pa., has been elected Secretary of the Board of Trustees of Muhlenberg College to succeed Dr. S. A. Ziegenfuss.

'87. Reuben J. Butz, Esq., has been elected a Director of The Lehigh Valley Trust Co., Allentown, Pa.

'87. The opening recital on the new pipe organ at Christ Church, Lancaster, Pa., Rev. John W. Richards, pastor, was given on January 4th. On the following Sunday it was consecrated, the local clergy addressing the school, and Rev. Charles L. Fry preaching in the evening. It is a two-manual organ with 482 pipes and 12 stops, and is run by a water motor. Half the cost is donated by Mr. Andrew Carnegie, and the balance has been made up by the congregaton, together with the general renovating of the interior and exterior of the church at this time.—The Lutheran.

'89. Rev. E. O. Leopold has changed his address from Eckert, Pa., to 328 North Sixteenth street, Allentown, Pa.

'90. John J. Yingling was the chairman of the Republican City Convention, of Allentown, Pa.

'90. From the Allentown Daily City Item we clip the following:

For the first time in the history of the Democratic party in this city a candidate for Mayor was nominated by acclamation. This remarkable demonstration of unity and harmony in a party determined to win took place last night in the Court House when Dr. Alfred J. Yost, of the Second Ward, received the unanimous vote of all the delegates present as the nominee of his party for the chief executive of this municipality.

It was in many respects one of the most remarkable conventions ever held. In unanimity, in mutual good feeling, in harmony of action, it was prophetic of coming victory.

DR. YOST'S ADDRESS.

Mr. Chairman, Delegates and Gentlemen of the Convention: I thank you for this nomination, and assure you that I will exhaust all honorable means to elect myself, and if elected I will serve the people of Allentown as Mayor irrespective of party or social affiliations. I wish to announce that I will positively make no promises except the one I have already made. You have chosen me as your standard bearer volun-

tarily, for which I am truly grateful. In doing this you allow me as your candicate to go before the citizens of Allentown with hands untied and the assurance of an honorable creditable administration in the event of the election. I will endeavor to have harmony and a clean campaign, free from slanderous and unwarranted remarks no matter who the opposing candidate may be. I wish to be on as friendly terms with the opposing candidate after the election as I am now, no matter who is elected. I have been advised by some friends not to allow my name to appear as a candidate as I would make enemies. This has never appealed to me. I believe an office holder should decide upon the merits of a question ignoring party and social affiliations and if by so doing enemies are made they are not worthy of the name friend. A friend should always recognize that the Mayor is a sworn officer and a true friend will never ask that oath to be broken. Again thanking you for the confidence you have placed in me by tendering me this nomination I accept the same with the hope that you may never regret your action to-night and that our ticket may win.

The doctor's speech was received with great applause. After a few words of good advice from Chairman Schaadt, the convention adjourned. Mr Yost then held a reception at which all the delegates and many of his acquaintances took advantage to shake Mr. Yost by the hand and express their felicitations.

DR. YOST FOR MAYOR

Dr. Alfred J. Yost, the Democratic nominee for Mayor, was born at South Bethlehem August 13, 1879, and is, therefore, in his thirty-fifth year. He is a son of Dr. Martin L. Yost, who met with a fatal accident December 3d last, when in driving to call on a patient, his carriage was struck by a trolley car in South Allentown with fatal result. Dr. Yost was reared in Salisbury township, attended the public schools and entered Muhlenberg College in 1886. He was graduated in 1890, and the same year entered the Medical Department of the University of Pennsylvana, from which he graduated in 1893, since that time he has been successfully practicing his profession in this city. Dr. Yost was elected Coroner of Lehigh county in 1893 and served two terms of six years each

with great credit to himself and with eminent satisfaction to the citizens and taxpayers. Dr. Yost was a candidate for the Democratic nomination for Mayor three years ago, when Hon. Hugh E. Crilly was successful in the convention. Dr. Yost is Vice President of the Lehigh County Medical Society. He lives at 124 South Sixth street, which house he built last year. Dr. Yost is an active member of Lehigh Lodge, No. 83, I. O. O. F., of which he is a Past Master and a Trustee. Dr. Yost is well versed in the city's affairs and will make a safe, conservative, efficient Mayor.

'92. Rev. U. S. Bertolet, pastor of the Church of the Nativity in Tioga, Philadelphia, for the past ten years, has received and accepted a call to Holy Trinity Church, Chester, Pa., served until recently by Rev. I. C. Hoffman, superintendent of missions in Philadelphia and vicinity. He leaves for his new field of labor the first week in December. He took charge of the Church of the Nativity at a time when the outlook, due to internal troubles, was most discouraging; but by faithful and self-sacrificing pastoral work the membership was rapidly increased; confidence was restored, a new purchased, the present handsome chapel erected, the property value increased from \$5500 to \$21,000, the debt reduced to about \$8000, and the way prepared for the establishment of one of the most prosperous congregations in Philadelphia. Accessions last year were 67, and the present membership is 350.—The Lutheran.

'92. In nominating Dr. Alfred J. Yost in the Democratic Convention of Allentown, Leo Wise made the following vigorous speech:

Three years ago there was presented to the convention which then met and which was charged with the duties you are now called upon to perform, the name of a gentleman whom many of us desired should be chosen as the principal standard bearer in that contest. The convention felt that he was young and that his hour had not yet come. Both he and his friends uncomplainingly accepted the judgment of the convention, went back to their respective wards and labored unceasingly for the success of the ticket as nominated and had every ward done its duty as the Second Ward did, the political history of the city would be far differ-

ent from what it is.

Again we appear before you, but how different the circumstances! It is now universally believed that the psychological monument has arrived and that there is but one way in which this convention can satisfactorily solve the problem it has convened to dispose of. And that is by selecting him as the chief nominee who in quiet and manhood bided his time and did his duty.

We have grown and we continue to grow. Our merchants attend to the wants of over 100,000 people. Within our borders are heard the hum of the loom and spindle and the noise of our many workers in iron. Our manufacturers send to the four corners of the earth boots, shoes, brushes, bricks, brooms, harness, glass, knitting machines and many other articles. From our 491 manufacturing establishments with their 8050 hands we add to the wealth of the nation at the rate of almost \$18,000,000 per year, a million and half a month, \$50,000 between the rising and the setting of the sun. Such is the industry of the citizens of Allentown.

On account of our youth we are emerging from the swaddling clothes of an almost borough form of government to the complex affairs of a modern metropolis with its varied bureaus and departments. And with this comes the opportunity of the spoilsman and the grafter, who, alas, are abroad in the land. So at the head of all this we need a man; a man who combines in himself the characeristics of judge, advocate and man of affairs. As head of the fire and police departments he must be a judge and as the chief executive of the city, endowed with the power of veto, he must possess the acute foresight of a businessman. He must know the wants of the poor and the right of capital. He must hold with even hand the balance between corporate rights and corporate greed; between equitable demands and insance prejudice. Especially must be imbued with the divine attribute of justice, tempered with mercy as it will be his duty to punish the unfortunate and the derelict of the city who will be brought before him for judgment.

There is a phrase which states that the holder of a public office is a servant to the people. Do not be misled by this for

While in office, however, the public office holder is the ruler of the people and so hedged about are his official acts and decisions by the expensive and unwieldy machinery of the law that he who is wronged is well nigh remedyless. Temperate without being cowardly, deliberate without being shirking, just without being cruel, active without being insolent, well tempered and well behaved—such are the desirable qualities which should be found in the next Mayor of the city of Allentown. Such are the characteristics of him of whom I speak.

Born in a neighboring township, practically raised among us, graced in early years with the equilibrium which is too often only the result of later life, the architect to a material degree of his own fortune, a Democrat whose Democracy has never been questioned, yet one who realizes that when Mayor he is Mayor of all the people and not of a portion; a worker whose pride it was to work best when the results could not rebound to his own advantage, wearing no man's collar, neither bearing the hallmarks of any machine, faction or organization known through his active life to almost every citizen of the community; popular among the young and old; bearing upon his brow the noble look of incorruptible honesty, such is the man, to all of you long since revealed, whom I have the pleasure to offer as the choice of the convention for Mayor of the city of Allentown, Alfred J. Yost.

'94. The address of Rev. Wm. M. Kistler has been changed from Athol, Pa., to Pennsburg, Pa.

'94. St. Mark's Church, Newport, Kentucky, Rev. F. C. Longaker, pastor, following Dr. Wenner's suggestion in the late number of The Lutheran Church Review, has organized a Bible school, with sessions every Friday afternoon from 1.30 to 4 o'clock. The attendance is quite large, being composed of the children of the community as well as those of the parish. On the first Friday in Advent the General Council's graded lessons were introduced. The instruction is under the supervision of the pastor, who is ably assisted by several of the laity. The Board of Education of the city gladly made provision to have all those who desire to attend this school excused from the sessions of the public schools for that period.

It is the aim and purpose of this school to prepare for and supplement the work done in the catechetical classes. The Lutheran.

'94. The German-English congregation of Jersey Shore, Pa., which is under the pastoral care of Rev. C. D. Sweier, is likely to become entirely English in the beginning of the New Year. The pastor received a purse as a Christmas greeting from the congregation.

'96. Rev. E. P. Xander has resigned the Weissport charge in Carbon County, Pa., and accepted a call to the Beaver Meadow-Audenried, parish, near Hazleton, Pa.

'97. At St. John's Christmas day was celebrated with an early service, the congregation gathering a 6 o'clock, and a choir of a dozen voices leading them in the responses and singing of time-honored carols. The evening was taken up with the festival by the Sunday-school. New Year's Sunday marked the fourteenth anniversary of the organization of St. John's congregation. It was incidentally also the third anniversary of the installation of the present pastor, Rev. W. H. Fehr. In connection with this service, the annual New Year's communion was held. Only one of the officers of the original Church Council, Fred Ligenfelser, is still a memer of the present council, and only two of the others belong any longer to the congregation. St. John's Church was founded on New Year, 1891, as a mission of the First Church, under the pastorate of the Rev. E. P. Bossart. He was succeeded by Rev. G. W. Critchlow, who served it until the beginning of the present pastorate three years ago. St. John's Church is now close to second largest General Council Lutheran Church in Pittsburg.—The Lutheran.

'97. St. Mark's Church, Philadelphia, has made quite a large accession to its membership, and now that Rev. F. K. Fretz, Ph. D., formerly of Quakertown, Pa., has enered upon his work as assistant pastor, the prospects for the future are bright. St. Mark's has in late years been suffering through losses by death and removal to suburban parts, and the character of its work in that "down-town" community is gradually changing; but it still has a large field of usefulness, though among a class of people, however, whom it is not always easy

to reach and bring into membership of the Church.

'97. The members of Christ Lutheran Church, of Stone Church, Pa., surprised their pastor, Rev. W. F. Heldt, and his wife, last Friday. The event was in honor of Mr. Held's birthday, and a Christmas surprise for the pasor. The former was presented with an elegantly decorated dinner set and various other smaller articles. The pastor was the recipient of a fine gold watch and chain, as a token of their esteem.

'97. On Sunday, December 18th, Rev. G. B. Matthews announced to the Advent congregation, Lancaster, Pa., that he had reconsidered his resignation, and at their desire would remain. St. Mark's expects to have Rev. Bernard Repass with them on January 8th. They will soon call a pastor of their own.

'97. The address of Rev. E. E. Sieger has been changed to Lykens, Pa.

'98. Pasor E. J. Keuling, of Grace Church, Perth Amboy, N. J., has appealed to the Church at large to aid in paying over two notes aggregating \$630, which fall due this and next month. His appeal is endorsed by the president and secreary of his Synod by the president of his Conference. Money can be sent to Pastor Keuling, 53 Brighton avenue, Perth Amboy, N. J.

'99. Rev. Willis Beck, of Derry Pa., has accepted a call of the Board of English Home Missions to West End, Duluth, Minn, to take effect in March.

Since December 15, 1903, Grace Church, Wyndmoor, Pa., Rev. E. J. Heilman, pastor, has displayed unusual liberality. The following items show what has been done by a people about 80 in number. Stained glass, \$636; hot water heating plant, \$650, (work done by members at night saving about \$600); furniture, 75; carpet, \$120; payment on debt and interest, \$950; running expenses, \$900; grand total (including \$2000 last payment to builder,) \$5971. To this should be added the amounts given to Synod, Missions and Orphans' Home. An interesting item is the fact that the men of Grace Church have contracted to supply 240 poles needed by the electric light company in Wyndmoor and vicinity. The poles were donated as they stood in the woods, and the labor and

cutting, barking and hauling was given, and as the result the congregation will net about \$1000. Out of this sum, \$800 will go towards diminishing the debt and the rest to pay for wiring the building for electric light. Pastor and people are laboring harmoniously and with great zeal for the firm establishment of the church.

Athletics.

With the removal of the college to new and better quarters, there has been a removal of the old hinderances to the advancement of athletics. Henceforth, Muhlenberg will not be hampered by the lack of ground from taking a prominent part in the world of scholastic sports and will strain every nerve to put out a winning team. By action of the Board of Trustees, it was decided to put the new athletic grounds into proper shape for baseball next Spring.

We are glad to announce the generous gift of the one of the trustees, M. C. A. FonDersmith of Lancaster, who will fit out the gymnasium in the new building at his own expense. This is an action which is greatly appreciated by all the students and our trustee deserves much thanks for his liberality.

Exchanges.

As we become better acquainted with our exchanges, it is with pleasure that we await their arrival.

All the December exchanges have caught a glimpse of the joyous season of the year. All sing a joyous note to the newborn King and a few devote all their literary space to the Angel Message.

College Chips never disappoints a reader who seeks good reading material.

Although the *Ursinus Weekly* is always a welcome guest at our table it is never more welcome than when it has a literary supplement as a companion. The supplement shows that the literary side of the college journal is not altogether neglected as is the case at a few other colleges.

The "Development of the French Lyric," "His Victory" over "The Inland Empire," in *The Forum* deserve praise and attention.

Don't fail to read the Schuylkill Seminary Narrator.

"Well-known stories in Early English Literature" and "Growth of the Arthurian Legend" in *The Sorosis* are good.

The Mount Holyoke comes to our table as one of the best of the December journals.

The Dickinson Union contains a good picture of its varsity football team and is a very creditable number throughout.

Every-one should carefully study the substance under the topic "Radium" in *The Roanoke Collegian*. The issue on the whole is very good.

The Sketch Book contains a few good historical articles.

Mr. S.—What was the nature of the animals of the mesozoic period?

Miss M.-Oh! there were bipeds, quadrupeds and tri-tripeds.

"If you want to be well informed, take a paper. Even a paper of pins will give you points."—Ex.

"People who love in glass houses should pull down the blinds."—The C. C.

Prof. "Can you tell me how they discovered iron?"

Mr. Amos—"I heard father say they smelt it."—D. U.

And better had they ne'er been born,

Who read to doubt, or read to scorn.—Scott.

Silence, when nothing need be said, is the eloquence of discretion.—Bovee.

The secret of success is constancy to purpose.—Disraeli.



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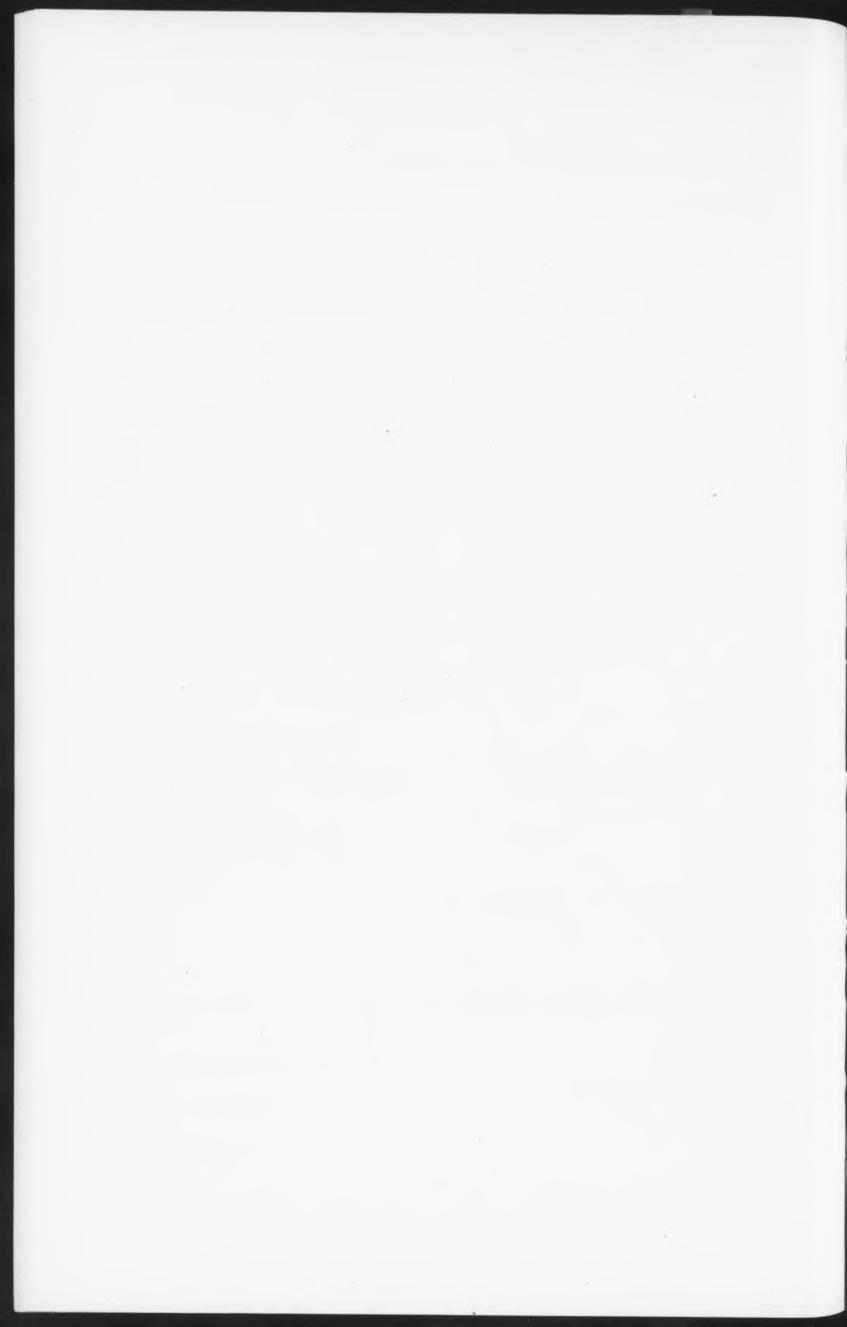
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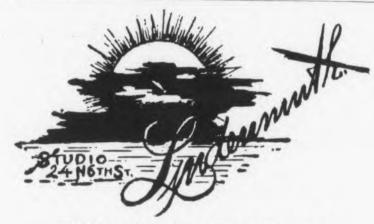
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THE MUHLENBERG

"Literae Sine Ingenia Banae"

Vol. XXIII.

ALLENTOWN, PA., FEB., 1905.

No. 16

A HEROIC BOY.

A Sketch of Ernest Max Beck.

EDWIN F. KEEVER.

Some years ago one of the noble women of St. Mark's Mission in Boston went on a quest for new members. In one of the quiet nooks of the city she found an humble family of the Lutheran faith. Several visits on the part of Mrs. S.—brought to the services the mother and an interesting boy who has shown a leaning toward the Unitarian church. After several months both became members of the Mission, the mother joining the church and Max entering a class in the Sunday School. It soon became apparent that Max was unusually bright. No lesson was too hard; no task was too burdensome. He always mastered the situation. His parents had often remarked that he was over-found of books.

One day Max went to the pastor and asked him for instruction in Latin and Greek. The pastor responded by assuring him that the favor would be granted provided Max would prepare himself for the sacred ministry; but of course he was not to enter the ministry for the sake of learning Latin and Greek Two or three weeks were allowed for a decision. Max decided for the sacred office.

In the meantime the circumstances of the folks at home demanded increased earning power. Max's brother had enlisted in the campaign to Porto Rico, and his father was ill, so that duty called for additional help to keep up the home. Successive positions in a chemical manufactory, a cut-sole factory, and the Boston Public Library enabled the young man to draw better pay and have more time for study The last place proved to be very agreeable to his taste. Back among the book-stacks of the great library this eager boy not only read the titles and drew forth the books for waiting readers, but when time allowed he studied the contents of the works he was called upon to supply. To complete his college preparation Max also attended the evening High School; so that by the summer of 1902 he was ready for the entrance examinations at Muhlenberg.

The great question now arose as to who was to provide the funds for the first year at college. The pastor had often told Max to pray for this necessity. So Max and the pastor prayed. And the prayer was answered; but not until the time of need came. One day a certain gentleman was taken ill suddenly, away from home. Max happened to be at hand, and, as was his habit, spared no pains to help and relieve. Shortly afterward this gentleman came forward and supplied a large proportion of Max's expenses for the first year. Assistance was also rendered by the various societies in the Mission, as well as by individual friends.

It is needless to tell that Max acquitted himself nobly at Muhlenberg. In all that goes to make up class life at college, he took an active and leading part. In his studies he stood near the head of the class. In the college plays he acted some of the leading roles. On the football field, he was one of the strongest men. Indeed everything seemed to betoken that our young friend would become a successful man. The object of his ambition was the mastery of the Greek and Latin Church fathers. In this directionhe seemed to bend his energies But something else was to happen. Toward the end of his Sophomore year, he contracted a cold, which soon became serious and compelled him to go home. The physician pronounced his disease as consumption of the rapid order. Several weeks at a sanatorium brought no relief or improvement. Returning to his home he continued to fail until the end of January when the news came "Max has fallen asleep."

The struggles which this boy made to enter the sacred office are known to but a few. They were heroic. Every obtation of him his friends and helpers, who were many, never stacle he overcame. Every difficulty he conquered, except fell disease. This alone could lay him low. In their expechad occasion to be disappointed. He was talented beyond the ordinary, generous, pious, persistent in the right, and modest to a fault. He is dead; but his star has not set. That is now shining brighter in a higher world.

by W. F. Deibert, 08.

Let us not say this man is dead The scripture tells us death is done,.. Then stands before him life instead, Immortal life through God's own Son.

He lies asleep, in mortal sleep But in immortal frame to rise, From shadowed valleys of the deep, To happiness beyond the skys.

Sleep on, Oh! honest man sleep on, Fear not of future destiny, To you all honor does belong, Sleep on for Christ hath died for thee.

In life more honest man n'er lived, Truthful and just a friend to all. In one pure doctrine he believed, Prepared to answer at death's call.

Thy soul shall waft beyond the skys, Would that we could be with you now, To join your soul in paradise, There in God's holy presence bow.

Farewell, a long farewell my friend, Till moon and stars shall fall, We pray that we may meet again, At God's most final call.

Following are the resolutions adopted by the classmates of deceased:

Whereas, Our Heavenly Father has seen fit to remove. from this land of sorrow our former classmate, Earnest Maximilian Beck, and

Whereas, We, the members of the class of 1906 of Muhlenberg College, his comrades and friends, feel deep sorrow and regret at his sudden summons to his eternal rest; therefore, be it

Resolved, That we hereby express our sincere grief at his departure from our midst, and record our feeling of sadness in losing his genial companionship and willing and efficient in all our class endeavors and events.

Resolved, That, in his death, we feel that we have lost a valuable and worthy companion, one whose classical attainments and literary abilities made him one of our highest and most promising classmates.

Resolved, That we extend our heart-felt sympathy to the bereaved family, whose sorrow must be so much greater than our own, and bid them seek consolation from Him, who is ever ready to comfort those that mourn.

Resolved, That a copy of these resolutions be sent to the family of our deceased classmate; that the same be recorded in the minutes of the class and published in "The Muhlenberg" and Ciarla.

JOHN D. M BROWN, CHARLES E RUDY, HOWARD H. KRAUSS, AUGUST C. KARKAU, FREDERICK A. REITER.

THE PASSION PLAY AS PRESENTED AT OBER AMMERGAU IN 1890.

GERNERT, '05.

About the 13th century some drama of the life of Christ was performed at Ober Ammergau, a little village at the northern extremity of Bavaria. It was not until 250 years ago, that the performance became an established institution. About that time a plague was raging in Bavaria, and in the small village of Ober Ammergau alone, 100 persons perished. The terrified survivors at this time made a vow that if their town would be spared all further ravages of the disease, they

would present, every ten years, in dramatic form, the story of Christ's life and suffering.

Apparently the prayer was heard, at least the plague declined and ever since the natives of Ober Ammergau have considered it a privilege as well as a solemn duty to carry out the pledge of their ancestors.

The village of Ober Ammergau is described by tourists as peculiarly fitted for this presentation. It is a village surrounded by circles of mountains, rough and perhaps harsh in appearance, bringing the scene to a close resemblance to the actual scene of Christ's life. Some writer has nicely said, "Like a wild flower, it would not bear transplanting to another soil."

The oldest text-book of the Passion Play, now extant. bears the date 1662 and is in constant possession of the Burgomeister of the village. These early copies were very rude but realistic. For instance, the Devil was then one of the prominent characters and was represented as dancing about Judas while the latter was being tempted and finally rush upon his body, attended by a retinue of imps when the betrayer had hanged himself. Another instance is that when the play commenced, a messenger would rush upon the stage with a letter from Lucifer, "the Prince of Hell," requesting the audience not to be affected by the Play, but to make all the disturbance they could, promising to reward them well when they should subsequently make him a visit. But these rather realistic features have all disappeared since the many revisions and insertion of ideas of modern times.

The assignment of parts is not a matter of small import. A committee of 45 villagers, presided over by the priest hold an election in the last week of December of the year preceding the decennial performance. Before the election, the villagers attend mass in the church, thereby indicating that what they do is under the purest motive and for the good of their religion. Each actor, when chosen, is then required to rehearse his part at least four times a week and the final rehearsals begin months before the opening of the dramatic season. It is considered a privilege to be on the cast and a disgrace not to be permitted to participate, while to take the

part of Christ is considered the highest honor that can be bestowed.

A study of the personages of some of the principal characters may indeed prove interesting. Joseph Maier, has been for a number of decades and was in 1890, playing the role of Christ. He is a man of modest manner and infeigned piety. It is said that Maier has sometimes had to seclude himself after the Play, to avoid being almost worshipped by some of the Bavarian peasants, who have been so wrought upon that they well-nigh identify him with Christ himself. But he has always been modest and retiring and never has been flattered, undoubtedly because of the way in which he looks upon the work. In his own words to an interviewer, he said, "It is not only the greatest honor of my life to represent the character of Christ but it is for me also the most solemn of religious duties."

Judas has been represented by George Lechner for several decades but in 1890 was portrayed by his son.

The daughter of the Burgermeister assumed the part of the Virgin Mary, the mother of Christ. The part was played with remarkable skill and precision. The other characters were assigned to the proper talent together with several hundred villagers to represent the multitude.

Approaching the theatre, we notice above the wooden wall a part of the interior, such as frescoes representing Christ surrounded by the poor and bearing the inscription, 'Come unto Me, all ye that labor and are heavy-laden, I will give you rest."

But on entering, do we behold the decorations to advantage. Upon the curtain were finely painted figures of Moses, Jeremiah and Isaiah. To the right and left were passageways representing streets of Jerusalem. In the foreground are two houses typifying the dwellings of Pilate and Annas. The greater part of the stage is open to the sky. About half of the seats are under roof.

The play is divided into eighteen acts and twenty-five tableaux, before and after each of which the chorus sings. These tableaus are of prime importance in giving the spectator a clear understanding of what is to follow. The tableaux are generally scenes from the Old Testament but bearing a clear analogy to the scene of the New Testament which is to follow. For example, a tableau of the miraculous fall of manna in the wilderness precedes the scene of the Lord's Supper; a representation of the despair of Cain over the murder of his brother, Abel, typifies the scene where Judas in his remorse takes his own life; the group of Adam and his family earning their bread by the sweat of the brow foreshadows Christ's anguish in Gethsamene, and young Isaac bearing altar-wood up Mount Moriah is emblematic of Jesus bearing His cross to Calvary.

It was precisely eight o'clock one morning in May 1890 when a cannon-shot gave the signal for the drama to begin. As in any other theatre, the leader of the orchestra raised his baton, and the first strains of a solemn overture floated upon the quiet air. This may be called the visible prelude to the play, but one unseen by the spectator is taking place behind the scenes. That is, the principal actors with their pastor are in silent prayer.

The last strains of the overture having been concluded, the curtain reveals a company of twenty-four-persons representing guardian spirits who through the entire play were to perform the duty of the Old Greek Chorus in the Athenian drama, namely, announce and explain various scenes by tableaus and choruses. This over, the first act really begins. There is a shouting of joy in the distance and down the streets are seen women and children shouting and waving palm branches as Christ makes His triumphal entry into the city riding upon an ass. The multitude number between five and six hundred, all in Oriental costume.

The face of Christ as he enters is worthy of study. Throughout the play, there is that ever-changing expression suitable to the particular occassion. But none is said to be so striking as that which his face wears when he enters the Temple and looks upon the desecration of His Father's house. His features express indignation but indignation mingled with grief. Only the keen appreciation of a Maier can bring out the true effect.

One unappropriate gesture or unduly violent move would be revolting. He advances slowly, pushes the tables aside, not in anger but rather as though their presence were pollution. His face wears an expression of sorrow. A spectator has said that we are so absorbed by his look and action that we hardly notice when the tables fall. Perhaps, says he, we should not do so, were it not that real doves, thus freed, fly over the walls of the auditorium into the adjoining town.

The scene of the Last Supper is also very impressive. The grouping of the Master and his disciples is said to closely resemble Leonardo da Vinci's well-known painting. During the distribution of the bread and wine, the silence of the immense audience seems almost painful, says a spectator, the climax being reached when the announcement was made, "Verily, I say unto you that one of you shall betray me." Judas himself, confused and fearful exclaims with the others, "Lord, is it I?" and Maier answers him sadly, "Judas, that thou doest, do quickly."

This scene is followed by the scene revealing the hall of the Sanhedrin Caiaphas and Annas occupy seats of honor, a spirited debate follows. Christ is condemned, Judas enters, listens to the consul, struggles with his feelings, but the sight and ring of money decide him.

A very beautiful scene is that of the departure of Christ from Behany. His parting words to His Mother, His last injunction to His friends create a scene that leaves a lasting impression on the mind of the hearer.

The scene of the garden of Gethsamene is equally touching. His disciples sleep while Maier goes three times to kneel in prayer. Three times he pleads in agony, "Oh, my Father, if it be possible, let this cup pass from me," and finally when he has gained the spiritual victory, he says with a sublime expression, "Nevertheless, not as I will but as thou wilt."

He awakes His disciples. It is time. The Roman guards have come. Judas leads, approaches Christ, imparts the fatal kiss, then skulkes away among the tress and lets the soldiers do their part. The scene is pathetic as Christ is deserted. The disciples, whoi had just uttered protestations of devotion, all flee in terror.

The next scene shows Christ's trial, His humiliation before the different rulers and His condemnation in detail. The following scene is quite thrilling, revealing the wretched Judas in remorse. He rushes to the priests, begs for his Master's life, but hears onl eneers. He dashes money at their feet and leaves in anger. Among his utterances of despair are these:

"I am the out cast villain who hath brought His benefactor to these bonds and death! The scum of men! There is no help for me! For me no hope! My crime is much too great. The fearful crime no penance can make good! Too late! Too late! For he is dead—and I—I am his murderer!

Thrice unhappy hour
In which my mother gave me to the world!
How long must I drag on this life of shame
And bear these tortures in my outcast breast?
As one pest-stricken, dee the haunts of men,
And be despised and shunned by all the world?

Not one step farther! Here, Oh, life accursed Here will I end thee!"

Finally in desperation, he loosens his girdle, ties one end about his neck and as he ties the other end to the tree, the curtain falls.

From this point on the scenes grow more and more intense. The next reveals Christ bound to a column, His garments stained with blood, His mockery, and finally the climax of persecution is reached when the crown of thorns is applied.

The scene following is most impressive. The road to Calvary. The movement of the procession is extremely slow. Christ bears the cross, falls, is goaded on again until exhausted.

The little episode of the wandering Jew is introduced, who tells Jesus to move and not disgrace his house by lingering before. One reproachful look from Christ puts the intruder to flight.

Finally the procession disappears behind the scenes while the chorus, robed in black sings its sad chant. Then we hear heavy blows of a hammer behind the curtain and we shudder at the thought of what these sounds foretell.

The next scene reevals Calvary, the crosses of the two

thieves are erect on either side. In the centre the cross of Jesus lies at first prostrate. The soldiers are on the point of lifting it, but there is an instant's delay; for the priests have read the inscription sent by Pilate and object to it. They send a messenger to Pilate that the inscription shall not read, "This is Jesus, the King of the Jews," but the answer of Pilate was, "What I have written, I have written."

As the cross is slowly raised to the perpendicular, the form of Maier is seen suspended upon it. Apparently he has no support. Not a trace of any ligament can be seen and the spectator is almost forced to believe that he is nailed to the wood.

The fact is that Maier wears beneath his tightly-fitting suit of silk a strong band into the back of which are fastened hooks with clasps into corresponding rings in the body of the cross. This is his only real support. Apparently we see the blood stained nails piercing both hands and feet.

The figure of Maier on the cross completely satisfies, from a physical point of view, our ideal of the Crucified One. He is a man more than six feet all and has a form that a sculptor might covet for a model

His last words from the cross are indescribable In a voice broken with pain, he utters the words, "Father, forgive them, for they know not what they do" and finally, when the end is evident he cries loudly, "Father into thy hands I commend my spirit." The head droops wearily upon the breast. It is finished.

The scene of Christ on the cross is undoubtedly the climax of the play. The scene is said to be so real and the impression so lasting that even the thought of the scene seems to impart to the soul its blessing. The descent from the cross is beautiful and affecting and is said to be an exact reproduction of the masterpiece of "Rubens."

The seventeenth act is devoted to the scene of the resurrection. The Roman soldiers are watching at the door of the sepulchre. Then the earthquake and a crash like thunder and for an instant Maier is seen within the doorway, with a look of triumph on his pallid face. In another moment a dazzling screen of light is thrown upon him and when we look again, Maier is gone. We have beheld the Resurrection.

After the chorus sings a hymn of exultation and has retired, we see the form of Christ rise in the distance from a slight elevation in the act of giving to his mother and disciples his blessing and farewell.

It is with an effort that we can convince ourselves that we have not seen the real Christ ascend and that we are but mortals who seek redemption through Him who suffered.

BENJAMIN FRANKLIN AS A MAN OF LETTERS.

DRIES, '06.

Benj. Franklin was born in Boston in the year 1706; and according to the records of the Old South Church he received his name on the sixth of January, the day of his birth; the name Benjamin was given him in honor of an uncle of his. The story of the life of Franklin begins at about the seventy-sixth year after the founding of his native city; when Ann Pollard, the first white woman that ever set foot on the soil of Boston, was still living and enjoying a healthy old age; when the then existing ten colonies did not number in population more than four hundred thousand souls; when there were but three colleges and one newspaper in the whole of North America.

Neither had the city of Mobile been founded, nor New Orleans, and not that chain of forts of the French which extended from the Gulf to the St. Lawrence river.

Benjamin's father married young and came with his wife and three children to New England in about 1685. There were seventeen children born in their family, of whom, Benjamin says, "I saw thirteen sittingtogethr at the table." They all grew up and were married. Josiah's second wife was the mother of Benjamin, she was the daughter of Peter Folger, one of the first and highly respected settlers of New England. The sons were all put apprentices to some trade, after they had ended the course of compulsory education.

"Those were the days when it was the duty of the select men to see that every Boston boy could read and write the English language, had some knowledge of the capital laws, knew by heart some orthodox catechism, and was brought up to do some honest work," says Dr. McMaster.

Benjamin began his education at home, but when eight years old, he was sent to the Latin School, later to that of Geo. Brownell. At ten years of age he began to cut wicks, mold candles, tend shop, run errands, and talk about going to sea.

His parents seemed to have desired their son to prepare for service in the capacity of a preacher, and an uncle of his promised him a bundle of sermons written in shorthand, if he would follow that line of work. The son was still bent toward going to sea, to avoid this, his father resolved to bind him to some trade. Thereupon the father, a conscientious and sensible man, tried to discover the lad's bent, took him out on long walks about the place, and went among men of different trades. The father now decides that he should become a maker of knives. But a fee was charged, which provoked the father, and so the son was soon home and in the shop again.

Josiah was certainly limited in money and was unable to give his son a good college training. Furthermore the father did not seem to be able to discover the kind of talents the son possessed. The son himself did not appear to be aware of his talents. Surely this is not a strange story, many sons of the twentieth century are puzzled with the same problem and the parent or guardian either is unable or will not bother to render assistance.

In his father's shop Benjamin took to reading. The books he had access to were very few, for his father's library was small. From the autobiography information was gathered that the collection of books which Josiah had, with a few exceptions, no boy of our time would think of reading. Three of the volumes worth mentioning were, Mather's, "Essay to do Good," De Foe's "Essay on Projects," and Plutarch's "Lives."

Having read these books he determined to procure more.

He could not borrow any. America did not have anything like a circulating library in those days. In aroomin Town Hall at Boston were gathered a few volumes which was called the "Public Library." But not one in that library appealed to Benjamin. His access to literature, we cannot discuss at length here, suffice it to say, that books were rare and dear. However, in spite of this fact he managed to get books which he read and studied thoroughly. The first one of which was "Pilgrim's Progress," next forty volumes of Burton's "Historical Collections" were purchased. Now his father learned the inclination of the son's mind. The father's fear of his son becoming a sailor had now vanished; that he would not be content to mould candles nor grind knives was evident. The lad who could deny himself of the several privileges afforded by a Puritan town, save his few pence and invest them in such books, revealed his future career, the career of a man of letters.

In 1718 Benjamin began to work for his brother James, who had brought a printing press from England. Here he learned the art of printing. And during a short absence of his brother he edited the "Courant." But James and he could not very well agree, so he resolved to leave Boston. He was carried by a packet sloop to New York, there he found Wm. Bradford, a printer, but the latter being unable to give him work, advised him to go to Philadelphia, Pa. Soon after his arrival there he was employed by Samuel Keimer, a printer. He now rapidly gained friends among whom was William Keith, who was then governor of Pennsylvania. The governor soon sent him to England. There while working in Close's printing house, it fell to his lot to set type for Wallaston's, "Religion of Nature Delineated." It is said that this was the forerunner of Butler's "Analogy," that that was a book beyond reproach; however, Franklin despised it at this time and so wrote a refutation entitled, "A Disertation on Liberty and Necessity, Pleasure and Pain." Some one has said, "he grew ashamed of his own work, and so thoroughly suppressed it that but two copies of the original edition are now known to be extant.

Later Franklin met Denman, who gave him a clerkship in his store at Philadelphia; in a short time thereafter the pro-

prietor died, after which Benjamin began to work at Keimer's. Here among other things he made cuts for the New Jersey paper-money bills. And here it was at this time that he wrote his famous epitaph, grew religious, and composed for his own use a liturgy.

A long series of essays entitled, "The Busybody," came from his pen, which appeared in his own paper the "Mercury." His pamphlet on "A Modest Inquiry into the Nature and Necessity of a Paper Currency," was welcomed by many because there was a great need of some sort of currency in Pennsylvania.

Six months after this Franklin and his partner bought Keimer's newspaper, the "Instructor," for a trifle. Then they changed the name calling it, "The Pennsylvania Gazette." In this paper appeared the "Parables" and "Biblical Paraphrases."

At the opening of the year 1732 Franklin had ended his partnership with Meredith, had paid his debts, had married a wife, set up a newspaper, and opened a shop. Prosperity now seemed to lie at his door, and being industrious, thrifty, saving, full of good common sense and wisdom, he was sure to win success in business as well as to become popular in the literary world

It was he who founded the first German newspaper printed in America in 1732, called "Philadelphische Zeitung." Next he wrote "The Honor of the Gout;" after which followed the greatest of all almanacs "Poor Richard." In the almanac of 1758 was printed "Father Abraham's Speech." This speech was read by thousands of people with intense interest. It aimed to answer the following questions: "Pray, Father Abraham, what do you think of the times? Won't these heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to do?"

In 1747 Frankiln declared that nothing had ever so completely consumed his attention and time as the study of electricity; however, he soon produced an article well worthy of mention, entitled, "Plain Truth; or Serious Considerations on the Present State of the City of Philadelphia and Province of Pennsylvania, by a Tradesman of Philadelphia."

Franklin was undoubtedly in 1749 the most popular man

in Philadelphia; conscious of this fact he determined to start his long cherished scheme of an academy. So one day he wrote a piece of literature headed, "Proposals Relating to the Education of Youths in Pennsylvania." His plan of instruction was that, technical knowledge should not be imparted until the student's mind was made impatient to learn it. For instance, logic should not be studied until the students by debating began to feel the need of it. Those who read Franklin's proposals highly approved of them; advice and money were freely given, so that in 1750 the Academy was formally opened. It flourished so well that later it became the Philadelphia College, and finally the University of Pennsylvania, one of the leading medical institutions in the United States of America.

More time was desired by Franklin to study electricity, therefore he sold his newspaper, the almanac, and the printing-house to David Hill for eighteen thousand pounds of Pennsylvania money, payable in eighteen annual installments.

The Boston candle-maker's son, at the age of forty-two, had accumulated riches, had retired from business, and was working at marvelous discoveries which were soon to make him known to every learned society and educated man in Europe as well as America. One article after another on electricity was produced by him, the greatest of all is, "Opinions and Conjectures Concerning the Properties and Effects of the Electrical Matter, and the Means of Preserving Buildings, Ships, etc., from Lightning, Arising from Experiments and Observations made at Philadelphia."

The French were rapidly occupying the Ohio valley, something had to be done. The colonies were disunited; Pennsylvania was in danger. Franklin is sent to London by the Assembly of Pennsylvania. During the five years in London he wrote different political articles. After his return to Philadelphia he wrote among many other phamphlets, "Cool Thoughts on the Present Situation of our Public Affairs."

Omitting various writings of his, and points of interest, we find him welcomed at Paris. Some one has said, "Princes and nobles, statesmen and warriors, women of all rank, men of all fashion, philosophers, doctors, welcomed him with a

welcome such as had never yet fallen to the lot of man." Here he wrote to persuade the French people to part with their money for American scrip, "A Comparison of Great Britain and America as to Credit in 1777;" "A Catechism Realtive to the English Debt," and "A Dialogue between Britain, France, Spain, Holland, Saxony and America," which were translated in four languages.

After his mission in Paris had ended he returned to Philadelphia, where he continued his literary career. Soon appeared from his pen "The Retort Courteous," "Remarks on Sending Felons to America," "Likeness of the Anti-Federalists to the Jews." Later he produced several anti-slavery pamphlets. "Martin's Account of his Consulship" concluded his work in the literary field.

Early in April pleurisy attacked him, an abscess of the lungs followed and on the night of the 17th of that month, 1790, he quietly passed away.

Franklin's grandson, who became a Tory pensioner suppressed the publishing of this auto-biography, yet an English edition appeared in 1817. But John Bigelow, then minister from the United States to France obtained from a Frenchman in 1867 the original sheets from which was formed a new edition of the "Auto-biography."

It is extremely interesting to note how Franklin during his life's career made the best of his means, in each different environment he found himself compelled to remain during a certain time. Watch him at Boston reading and studying, economizing and qualifying for future usefulness and happiness. Then see him at Philadelphia, at London and at Paris, add continually to what he possessed, particularly as regards literary achievements; yet he did not like many men of letters visit those places for a sole literary purpose; but primarily for to plead in behalf of his state and country which he loved so dearly and for which he obtained so much aid and confidence.

Regardles sof the fact that most of Franklin's letters did not live long, they were of such a character as to transmit infinite value to the people for freeing and developing the colonies in America. He wrote for the times in which he lived and for the betterment of the colonial people of those times. Surely he could not in any other way serve his people and his country better from a literary point of view, than to produce the particular literature which was continually flowing from his pen.

Franklin, we notice was an extremely practical author, and for this quality alone it well pays every young American to read and study at least some of his works.

The place to be allotted Franklin among American men of letters is hard to be determined. He founded no school of literature. He gave no impetus to letters. Yet in his domain of letters he has produced two works which of their kind have not yet been surpassed. One is "Father Abraham's Speech," the other, "The Auto-biography," the world's model for auto-biographers.

THE SIGNIFICANCE OF TRUE GREATNESS.

KERN, '05.

Life to each of us is an everchanging panorama. The sights of yesterday are old, the scenes of today are swiftly passing, and the pictures of to-morrow will be new. Each day comes freighted with greater opportunities and enlarged interests. The question follows how shall we meet the constantly increasing responsibilities? It is important that we consider the principles which must govern the hearts and minds of those who would succeed and make the most of life and its possibilities

The great problem of the age and the burning question of today is "How to Succeed." Our ideals of happiness or success may differ, but each one is striving for that ideal we call success. What do we mean by success? What would probably be the reply of the majority of men if suddenly asked what they understood by success? They would say success consists in gaining wealth. They look at life from a material standpoint. This is the current idea, but is it the highest and most worthy idea that can actuate a man, though it be a per-

fectly legitimate motive? Is it the acquisition of wealth that makes life worth living? Is that real life which thrives alone upon the wrecks of others' blasted hopes? Spenser has said, "The noblest mind the best contentment has. Addison has said, "Tis not in motals to command success," but the materially successful man is prone to forget this, and to take all the credit of his success to himself. Shakespeare has nobly said:

"Thyself and thy belongings Are not thine own.... Heaven does with as we with torches do, Not light them for themselves."

When lifted up to a point of prosperity above his fellows man is prone to think that it in order that he may shine for his own sake and not like the sun, for the necessities of the world. Is true greatness then found in riches, or does the idea presented by the poet approach it nearer when he says:

"He gives no gift who gives to me
Things rich and rare,
Unless within the gift he gives
Of self some share.

"He gives no gift who gives to me Silver or gold,

If but to make his own heart glad,

Such gift is cold.

"He gives me gifts most rich and rare, Who gives to me, One of the riches of his heart

True sympathy.

"He gives best gifts who giving naught Of worldly store

Gives me his friendship, love and trust I ask no more.

Strike out the gain of living, and you destroy the core of history, the soul of oratory, the beauties of literature, the glorie's of poetry and song, the heroism of patriotism, the divinity of religion, and the hope of eternity.

Riches got by guile are thrice accursed. They are cursed in the getting, in the keeping and in the transmitting. Manhood, honor and integrity are better than money. The true idea is nobly given by Washington when he said, "I hope I

shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an 'Honest man.' "Wealth like knowledge, is power, but whether a power for good or for evil depends upon the use we make of it.

If wealth constituted character as it does create social respectability, the Roman Dives and Userer would rank with the philosopher Seneca. But the wisdom and stability of the Roman sage, the beauty and moral elevation of whose sentiments are worthy to be compared with the precepts of the great Epistle writer of the New Testament, give him unquestioned claim to an honorable immortality, while the vulgar triumvir is remembered only for his money, his joint usurpation of power and his unsuccessful generalship.

If character were estimated by political preferment Aaron Burr would rank next to the highest, whereas such good qualities as he did possess are powerless to save him from perpetual dishonor, and are easily forgotten in disgust at his baseness. If popular favor were the guarantee of this true nobility, Themistocles, immediately after the battle of Salamis would be a famous exponent, but instability and insincerity wrought his ruin in disgraceful but merited exile. Who would venture now to name him in the same breath with his fellow country-man Solon or mention Burr with Lincoln, Craessus with Seneca, Bacon with Gladstone? The reason for this just verdict is clearly manifest.

The assurance is gratifying, that although genius may be the gift of the favored few, integrity is never exclusive and is denied none, and while few acquire wealth or attain distinction, a spotless character more royal than any mere endowment or distinction is the privilege of all.

The idea of true greatness is best seen in the men whose lives and character are now a part of the history and heritage of the race, and of these whom could we name that would better illustrate the theme of this production than Seneca, the Roman philosopher, or Solon, the Athenian Legislator, Gladstone, the English Statesman, or the lamented Lincoln whose devotion to freedom brought him immortality of name.

Does he then, who lives for self, possess true greatness? Not at all. No man can live or die to himself. "Gather up my influence and bury it with me," cried a dying man. As well ask to turn back the stars in their courses. The inflence of the first man has not yet ceased on earth, though sixty centuries have elapsed since he passed away. The marks of influence are ineffaceable, and yet their meaning and effect are easily overlooked. How important then that we ask ourselves these questions,—Does my example point others upwards? Do my words call their better natures into action? What kind of a mark does my life leave upon mankind? Influence is as subtle as the atmosphere, but just as penetrating and powerful.

"Is there no death for a word once spoken? Was never a deed but left its token? Do pictures of all the ages live—On nature's infinite negative?"

Through eternity what you have done, that you are. They space; that not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought nor a pure resolve nor a loving act has ever gone forth in vain. Even so, for they have all gone into the solid structure of character that is eternal.

He conceives the true idea of greatness who realizes that he is not here to gather a heap of decaying matter, but is here to develop manhood of the noblest type, that shall worthily wear the crown of glory that the Judge of all the earth will place upon his brown when the conflicts of life are happily over; for he realizes that a noble life enriches both him who lives it, and those who come after him, who are made better because of his example. The highest eulogy that can be paid to anyone is to say that he noble. It is comprehensive of all the virtues and of all the graces.

"Be noble! and the nobleness that lies In other men, sleeping, but never dead, Will rise in majesty to meet thine own."

From snow-capped mountain to dew-decked violet, Nature emphasizes the fact that beauty of the highest order is a noble character. The most beautiful queens of earth have never figured in courts and palaces.

Never yet has any great tidal wave of progress swept the shore of time without carrying before it something of value that had been built with patient care, destroying, only that more beautiful and more enduring structures might be raised on firmer foundations.

As the plant feeds upon antecedent vegetables; the brute upon antecedent animal, so person feeds on person, first of all upon the Supreme Person and secondly upon his human reproductions. Men live upon great souls that are and have been. The world today is governed by brute force and number is past.

True greatness is found only in those who work with an unswening purpose to exalt mankind and secure their rights in the world of industry, never sacrificing principle nor yet arousing needless antagonism, the stronger helping the weaker when self-supporting, proud to be a help, not a hind-rance, a producer as well as a consumer, and glad to take their part in a forward movement involving the welfare of mankind.

The supreme question is not who is his father? or, what is his family? but who is he? What has he done? What can he do? Reliability and punctuality are some of the constituents of true greatness for they furnish the foundation upon which the whole structure of success rests. Doing, knowing, being, action, intelligence, character, these are the trinity of life, and how can either be spared?

True greatness is described in the words of Fenelon when he declared, "If the riches of the Indies or the crowns of all the kingdoms of Europe were laid at my feet in exchange for my love of reading, I would spurn them all." He meant that he would have more wealth and worldly grandeur and power than any one man ever had. What does such love for riches involve? An ignorant, belittled, besotted soul for time and eternity! The mind, the soul can no more live without knowledge than the body can without food.

Henry Wilson, who was one of the chief agents in breaking the shackles from four and a half millions of slaves, also struck the keynote of true greatness, when he said, "I would rather have it written upon the humble stone that shall mark the spot where I shall repose when life's labors are done that I advocated the abolition of the slave system than to have it recorded that I filled the highest station of honor in the gift of my countrymen."

Men dare not surrender even if they fail to see the fruits of their labors when they are conscious that they are following their noble convictions. The men who were instrumental in briniging about great reforms did not know at the time that the clock of the heavens had struck for a change on earth, nor did the actors realize that the centuries were to turn on them. The revolutions on earth, like those of the heavens, swing on unknown centres, and it is only when the periods are complete that men recognize the extent of the change.

Do we then see what constitutes true greatness? How we may bring our hopes to fruitage? If our lives shall be the means of awakening aspirations for success along noble lines in the minds of the young men and women of our land, to whom it is especially sent; if it shall arouse greater zeal, or give new courage to any faltering traveler, or if it shall arrest any careless feet from going astray, then the great aim and purpose of our lives will be accomplished, and we shall live anew in other lives, bringing such blessings to the individual and to the world as only eternity will fully reveal.

Shall we pay the price of success or shall we turn a deaf ear to the warning of others and ignore the lessons of experience, and, with eyes wide open head our course straight for the rocks where thousands have gone down?

If we wish to find the pearls of life, we must dig; for they are only accessible to those who seek and toil. Sun, moon and stars will neither help nor deter us; within ourselves lie the forces which, according to how they are used or neglected will produce growth or decay, strength or weakness, wealth or poverty, honesty or dishonesty, perfection or imperfection.

Would we this true greatness possess, so that we may benefit mankind? Would we have our names perpetuated and indelibly impressed upon the hearts of men? Then let us mark these words of the poet when he says:

"I wrote my name upon the sand And trusted it would stand for aye; But soon alas! the refluent sea Had washed my feeble lines away. "I carved my name upon the wood,
And, after years, returned again;
I missed the shadow of the tree
That stretched of old upon the plain.

"To solid marble next my name
I gave as a perpetual trust;
An earthquake rent it to its base,
And now it lies o'erlaid with dust.

"All these have failed. In wiser mood
I turn and ask myself, 'What then'?

If I would have my name endure,
I'll write it on the hearts of men.

"In characters of living light,
From kindly words and actions wrought;
And these, beyond the reach of time,
Shall live immortal as my thought."

Personals.

Rudy—"Is your love Platonic, John?"
Brown—"I guess it isn't."

Wessner '06—"For we, as it seems to me, were born foolishly."

Dr. E. (to Smith 'o6)—"What is 'hellebore?"

Smith—"A strait.

Dr. E.—"Well, perhaps they took it straight."

Barba 'o6—"My motive in going abroad is to become a contributor to the Atlantic."

Ritter '06-"The smokes goes up the chimley."

Brown 'o6 (leaving Rudy's room)—"Call again."

Dr. E. (to Smith)—"What kind of a verb is differt?"

Smith hesitates.

Dr. E.—"Isn't it impersonal?"

Smith—"Yes sir."

Dr. E. (a few seconds later)—"Now what kind of a verb is differt?"

Smith—"Universal."

Dr. W. (to Rosenberger, while reciting)—"Mr. Rosenberger, please stand aside.

Rosenberger—"Why? Is there any mischief afloat?" Dr. W.—"No, its standing at present.

THE MUHLENBERG.

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Editorial.

That the publication of our monthly has fallen into the arms of a new staff is very evident. Possibly none are more fully aware of this fact than the members of the staff themselves. Feeling that we have been set a precedent which it will be difficult to maintain, we beg your indulgence for the first few numbers. Altough our ideas may differ somewhat from those of former incumbents, there will be no marked changes.

We feel from what has been said, that the humorous element has been somewhat lost. Since the success of the journal depends on the approval of its subscribers, we would especially invite criticism and suggestions. Such communications will be thankfully received and duly considered by the Editor.

While we can feel justly proud of our publication we yet believe that there is much room for improvement and in this behalf we wish to invoke the assistance of all. May our undertaking then be blessed with good fruit and a journal which will meet the wishes of those to whose taste we cater.

* * *

"The Magistrate" as presented by our Dramatic Association was a decided success. The play, being a farce, was different in style from those of former years. Humor being its sole object, made it a suitable selection for amateue acting. A change of trainers seems to have been a wise step. All participating were acting at their best advantage which is so often not the case. Nothing but praise can be given to all who took part in managing as well as in acting. Many thanks are due to the ever generous patronesses and advertisers. These are being drained continually and they deserve our highest esteem for their material support. The young ladies who so ably took the part of the female characters are worthy of our sincerest thanks and congratulations. All is well done. Following is the cast:

DRAMATIS PERSONAE.

Mr. Posket Magistrates of the Mul- Claude G. Shankweiler Mr. Bullamy berry Street Police Court Harold K. Marks Colonel Lukyn (from Bengal—retired) Preston A. Barba Captain Horace Vale (Shropshire Fusiliers)

Luther A. Pflueger. Cis Farringdon (Mrs. Posket's Son, by her first marriage)

H. Leon Breidenbach.
Achille Blonde (Proprietor of the Hotel des Princes)
Harold K. Marks.

Isidore (A Waiter) William H. Lauer Mr. Wormington (Chief Clerk at Mulberry Street) Charles Rudy

Inspector Messiter

Sergeant Lugg Metropolitan Police
Constable Harris

Wyke (Servant at Mr. Posket's)

Agatha Posket (late Farringdon, nee Verrinder)

William Landis
Oliver W. Nickum
Oliver W. Nickum
Walter Shock

Mae D. McCollum
Charlotte (Her Sister)
Beatie Tomlinson (a Young Lady reduced to teaching music)
Bessie Barber

Popham Mabel A. Newhard Program Committee—Geo. A. Wessner '06, Edward Horn '07, J. Luther Reiter '06. Patroness Committee—J. Myron Shimer '07, Robert Rosenberger '05, Claude Hoffman '06, August Karkau '06, Oliver Nickum '07.

As we are about to go to press with the present issue, we learned of the death of one of our number. All that is claimed for the deceased, by the one who has given us a few biographical notes, can be most heartily endorsed by all of us. All admired the excellent physical and mental qualities of our common friend. We easily envy such a 'sound mind in a sound body." His removal should remind us of the fact that while "in the midst of life we are in death," and if we realize this more fully than before, we shall have gained through the knowledge of his death.

Literary.

A timely question of the day is, "Shall the modern tendencies of the drama remain and supercede the idea of a drama as embodied in Shakespeare's play?" A few years ago the answer was still veiled in mystery, but to-day the critics can safely say that the drama has been a transition period of its history, and that the muscical comedy and spectacular production are not as enduring as they seemed to be. It is a cause of rejoicing to those who have the principles of the drama at heart to see a more desirable issue coming from the present defective idea of the drama. The classical play and real drama which have in them a dynamic power of moral stimulus and an ever-widening circle of influence for culture and education is to endure. What leads to this assertion is the fact that our present playwrights are laying some classical moral and real dramas before the world. One of the leading exponents is Maurice Maeterlinck. Other writers are Sudermann, Pinero, Sardon, D'Annunzio, Phillips and Rice.

At this time the drama entitled "Ulysess," by Stephen Phillips shall be discussed. The subject of the play and plot is an old, familiar, classical one of Greece and the action embraces the interrupted return of the renowned Greek karrior from the Trojan War, portraying beautifully the faithfulness of his devoted wife, Penelope, who has spurned all suitors for twenty long years.

The play has no deep scheming intrigues, neither is the plot intricate, but it is very simple. The prologue finds the goddess Athene before Zens praying to him for the safe return of the hero of the play. It is worked out as a prologue should be and it gives the ruling idea which the drama embodies, creating at the same time an interest in the play. The play partly epical in character and at several places the lyric enters. There are but two episodes of the many that Ulyssess passed through given in the play, namely the stay with Calypso and the journey through Hades. These adventures give an artistic coloring to the play and a dramatic contrast to his arrival at Ithaca, the failure of the suitors and the one sweet moment of many bitter years when he meets Penelope.

In Act I a vivid scene is presented. The revelling suitors are making havoc in the palace of Ulysses drinking his wine from silver cups at a sumptuous feast. Graceful Penelope appears and she rebukes the doting young men and they retire. These suitors are about her constantly and yet she loses their faces in the palpitating thought of the absent one. Her noble prayer for Ulysses is grand and mighty. She, alone and beautiful, stands in the darkening twilight with outstretched arms. Her yearining and longing is dramatically suggestive of some event which as yet appears to her to be far off in the distance.

In scene second, Ulysses is found on the shore of Ogygia with Calypso and here the sea nymphs have a song. The action becomes livelier here and Ulysses awakens to the fact of his release to go home, though he fears it is a trap laid for him by the gods. Ah, yes he remembers his hearth and has a faint vision of his wife waiting for him. He is determined to return to his native land and is willing "to down into hell, if hell led home!" As the favoring breezes fill the sails of the Grecian ships and Calypso sees the departure of Ulyssess she sighs, "ah, could I waft him back again to me!"

Act II finds Ulysses wandering through Hades. He sees the forms of departed heroes, phantoms flitting past him and also he speaks with the shade of his mother. In Act II Ulysses awakes as out of a trance and finds himself upon his native soil, dreaming of his past labors. As the sea mist unrolls he sees the holy winding path where last he kissed Penelope as they lingeringly came down the slope to the ships. After some minor incidents he disguises himself as a beggar and

we next find him seeking admittance to the palace with the news that he has word of Ulysses. It is the night when Penelope has proimsed she would give her hand to one of the suitors if they could please her. The lord of the palace enters, ragged and torn, unknown to all. One suitor offers to her jewels, gems and gold, another with pleasing words found her brain but not her heart and still another reveals his love for her. At this moment the stranger interposes with the saying, "That Ulysses will return today and if he doesn't, kill me." The final test comes, when whoever can shoot master's mow hanging on the wall, shall win Penelope's hand. They all try but fail, then the stranger taking the accustomed weapon in his hands, stretches himself to his full height and he is successful, and immediately he is recognized by Penelope and the assembled ones. All are to depart and leave Ulysses with Penelope alone. Thus ends the drama cuminating in "one sweet moment" after long years of wandering on the part of Ulysses, and many anxious years of faithful waiting on the part of Penelope.

In this play the drama,

"has outgrown such toys
Of simulated stature, face and speech,
And has taken for a worthier stage the soul itself,
Its constant fancies and celestial lights,
With all its grand orchestral silences
To keep the pauses of its rhythmic sound."

Exchanges.

The Susquehanna should be of special interest to every student as it contains several articles which are highly worth of reading.

The January number of *The Forum* is called the "Fire Number" on account of the late misfortune with which the College met. It gives a vivid description of the destruction of the College Building and also shows the students' spirit of loyalty both to the College and to their Literary Society.

The life and work of Sarah Dickey, as given in The Mount Holyoke shows again the truth of that old adage, "Where there

is a will there is a way." Although Miss Dickey labored under great disadvantages, she was able to accomplish a great deal of good among her people all of which was due to her earnestness and ambition.

The Bucknell Mirror contains a good article on the often debated question, "Shall we Study Greek?"

The first allegory in Spencer's Fairy Queen, as it is given in The Sketch Book deserves mention. The Sketch Book would however be greatly improved if there were more to it.

Hamlet as it appears in The Sorosis deserves careful reading.

The Beaver gives a very good Synopsis of a lecture on Abraham Lincoln.

The Buff and Blue contains several quite lengthy articles worthy of one's personal.

Harry—"I know a girl that got a pearl out of an oyster."

Dollie—"That's nothing, my sister got a diamond from a lobster."—Ex.

First Conductor-"How's business pard?"

Second Conductor—"Immense! There was a whole school on my car with a handsome chaperone along, and everyone of the boys paid for the young lady on the front seat."—Ex.

He asked a Miss what was a kiss,
Grammatically defined.

"It's a conjunction, sir," she said,
"And hence cannot be declined."—Ex.

Teacher—"A fool can ask questions a wise man cannot answer."

Pupil-"That is why I flunked."-Ex.

Wells—Did Christian Science cure you of rheumatism?
Syskley—No, but rheumatism cured me of Christian Science.

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THE MUHLENBERG

"Literae Sine Ingenia Banae"

VOL. XXII.

ALLENTOWN, PA., MARCH, 1905.

No. 7.

ANOTHER SHORT-WORD STORY.

ROBERT R. FRITSCH, '00.

A noted lecturer recently declared that we are all farmers. This is startling! Shall we say complimentary? The argument which led up to the assertion is irrelevant to the purpose of this article. Let us, however, try to find some interesting thoughts suggested by this revelation.

Surely, if we are not farmers, we are dependent upon them, which brings us into close relation with them. If the one who is reading this paper is not a farmer, his father at one time likely was or his grandfather, shall we say certainly was. Should there be any mistake, however, about this bold assertion, let me beg his pardon while I declare that his earliest ancestor was a farmer, for in Gen. 3: 17-19 we read, Because thou has harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns, also, and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou are, and unto dust shalt thou return. And now, my poilte reader,

When Adam dolve and Eve span, Who was then the gentleman?

Seriously, since man is formed out of the ground, why

should he consider it a disgrace to delve in it? The farmer merely gets back to first principles. Emerson tells us, more tersely than we could express what we already knew, namely, that the ploughman, the plough and the furrow are of the same stuff. The only difference between Adam the First and Adam MCMV is that the former did not have modern implements, which made it necessary for him to eat his bread in the sweat of his face instead of in a luxuriously furnished farm-house like those of to-day. Neither did he perhaps understand the science of farming so perfectly as the modern wag who promises to cross the strawberry and the milk-weed so as to produce berries and cream from the same plant.

Man's first possessions therefore consisted of his farm, his pasture-land and his cattle. Abram, in Gen. 13-2, is said to have been very rich in cattle besides silver and gold, and in Gen. 24-35, he is said to have had flocks and herds and silver and gold and menservants and maidservants and camels and asses. Lot, according to Gen. 13-5, had flocks and herds and tents. Jacob, in Gen. 30-43, is represented as having had much cattle and maidservants and menservants and camels and asses. Joseph and his brethren in Gen. 37-2, were feeding the flock. Moses, in Ex. 3-1, kept the flock of Jethro, his father-in law. David, in I Sam. 16-11, when called to the throne of Israel, was keeping the sheep. How appropriate his ordination in these words 2 Sam. 5-2, Thou shalt feed my people. Cincinnatus was callled to the dictatorship of Rome from the plough, not unlke similar instances of to-day, since practically every great man now living, in his early days, lived on the farm. Surely the pholosophy of Cowper's line, "God made the country and man made the town," is more than superficial. Judging from results and conditions, we must believe that God made the better job.

The word "neighbor" takes us back to the time when our "next-door neighbor" would have had his farm immediately adjoining our own, for "neighbor" simply means the "farmer living "near," from the German nahe (nigh-neigh) and bauer (boor, the Dutch farmer,-bor), hence nighbor.

The Latin word meaning to feed is 'pasco,' from which we get 'pasture'-land whereon cattle feed, and 'pastor,' the one

who feeds the sheep, the 'sheep-herd,' the latter component being the German 'Hirte.' Hence the figure in David's 23rd Psalm, Jehova pastor meus est. Christ in John 10-11 says, Ego sum pastor ille bonus. All of these figurative expressions meant much to the mind of the Jew, accustomed to allegory and parable, on account of the very genius of his language and of Hebrew poetry; also because, while in Palestine, he was a husbandman. Therefore Christ based his most profound teachings upon parables drawn from nature and scenes round about Him, using the husbandman, the sower, the vineyard, the mustard-seed, the lily and the birds of the air as illustrations, all of which appealed to the race, agricultural from Abraham's day. We still use the word 'pastor' figuratively as the pastor of a flock, the congregation, from cumtogether, and grex-a flock. So a congregation is merely a flocking togther of the sheep to get from the pastor spiritual food.

It is interesting to note that many words still surviving in our language can be traced back to an origin in time when cattle were exchanged as money; afterwards the hide, cut into convenient shapes. (See Seneca De Benef. v-14.) (We still find bulls in Wall Street!) The word for cattle in Latin is 'pecus.' Cattle used as money were 'pecunia,' giving us the English adjective 'pecuniary.' The word 'peculation,' equivalent to embezzlement in meaning, simply means the act of passing over into another man's farm and stealing his cattle. Ben Johnson's 'impecunious creature' means not any longer one without cattle, but without that for which cattle stood, namely, money, hence, 'poor creature.' The word 'peculiar' originally means pertaining to private property, or belonging to one's self. When God speaks of his people in Deut. 26-18, as a peculiar people, He means that they belong to Him, without reference to the later meaning of strange. This idea arose from the fact that people who have ways of acting different from other people, therefore peculiar to themselves, become peculiar, that is 'strange.' But we are just entering the border of an interesting field of word-study. The word pecus (Zend. pacu, Goth, faihu, Angl. Sax. feo.) is related etymologically to the German Vieh. (The fact that the Latin and Germanic roots are related, shows that the races,

before they were separated, were engaged in the common pursuit of cattle-raising.) But what is our surprise when we are told that the English word for the lawyer's 'fee' is the same word as 'Vieh' in another form, services having been paid for in cattle instead of coin. This is as interesting as the word salary which means salt-money, formerly a part of the pay of the Roman soldier. The French word 'fief,' an estate held of a superior on condition of military service, is another form of the word fee. But underlying all of these words is the original root pag, meaning to fasten, giving us the word 'pango' in Latin, which also has the meaning to stipulate or to make a contract, in which money or its equivalent enters. The root idea is that of tying the cattle, figuraively, tying or binding one to an agreement. We need but mention the Greek verb pegnumi, related to our English 'fix,' to fix a price. If a man happens to have no money when he needs it, then, as De Quincey says, colloquially, 'he is an an almighty

It may be added, by way of conclusion, that the word for field is common to many languages; e. g. the Greek agros, Latin ager, German acker, English acre. The agricola was the cultivator of the ager and the proper name George is its exact Greek equivalent, while Vergil's Georgics help to make the rountine of the farmer a little more poetic.

THE LANGUAGE OF CHAUCER.

HEILMAN, '05.

Above all contemporaries in literature in the fourteenth century stands the figure of Geoffrey Chaucer. Like Homer in Greece, Chaucer stands pre-eminent in the early literature of England; and among the great English poets of subsequent age, not more than three or four—Shakespeare, Spencer, Milton and Tennyson—deserve to be placed in the same rank. He is one of whom it can most truly be said that "his works do follow him."

As with so many great men whose names we find recorded

high in their various spheres of life, little is known of his life. All authors on the subject exclaim with one accord that the most painstaking investigation have been comparatively fruitless in their detail. All writers however are positive in their statements that he was a master of the science, the theology, and the literature of his time; and in harmony they assert that he is the father of English poetry. In order to understand fully just wherein the greatness of Chaucer in his use of English lies it is necessary to examine the historical and the social condition of England at that time.

The age of Chaucer occurs in the latter part of the Middle English or Formative Period, extending from 1066-1400. This is a period of great importance for English history and English literature. England passed under a succession of alien rulers, the state of society underwent a great change, and our language approached its modern form.

Toward the close of the period, especially in Chaucer's years, the people of England became more homogeneous. The Normans co-alesced with the Anglo-Saxons, and added new elements to the English character. At the same time the Anglo-Saxon language which had hitherto maintained its highly inflected character, made a gradual transition into modern English. It gave up its complicated inflections, and received into its vocabulary a host of foreign elements, chiefly from the French.

So long as English kings retained their continental possessions, and English nobles ruled England as a conquered country, looking to Normandy and Picardy as their fatherland, whence they continually recruited their numbers, the union of the races was impossible; but with the final loss of Normandy by King John in 1204 the relations of the two countries were changed, and in the reigns of Edward I and Edward III the Norman barons were compelled by circumstances to consider this their home, and France a land to be reconquered by the arms of their English fellow citizens and subjects. For two or three generations the nobles felt themselves a superior race and clung to their own language, disdaining to adopt one which they had been accustomed to look on as fit only for "villans and burghers." Though they

could not abstain from intercourse with the common people, the separation of language persisted, and served to mark the man of rank from the plebian.

The conquest had the effect of changing the language of the court, the schools and tribunals of justices; it took but little effect on the native inhabitants. In a few centuries, owning partly to the obstinacy with which the English people clung to their mother tongue, and partly to the circumstances that long settlement in England and political antagonism to France had practically changed the decendents of the Norman conquerors into English nobles and inspired them with an English feeling, they began to abandon the use of French.

From Morris Historical Outline of English Accidence we read the following: "In 1349 boys ceased to learn their Latin through the medium of that tongue; and in 1362 (the 36th year of Edward 111) it was directed by an act of parliament that all pleadings in the law courts should henceforth be conducted in English, because, as stated in the preamble to the act, 'French was become much unknown in the realm.'"

The social condition of England during Shaucer's time was very intimately related to the first outbreak of English literature. Cities and towns grew rapidly, and there existed in all parts of England a wealthy and influential citizen class. People who before the Conquest were surfs had now risen to the rank of free peasants. The amalgamation of the two races that had lived side by side for centuries was gradually completed, and the great English nation, in its modern form, had its beginning. As Painter puts it in his Hostory of English Literature, "A nation that in its type of character is second to none in the history of the world."

There however were still many existing evils. The nobles lived in luxury and extravagence, while the peasants although free, lived in squalor and want. Highwaymen rendered travel unsafe. Five times greater revenues were paid into the coffers at Rome, than were paid to the crown. Half the soil of England was in the hands of the clergy. The immorality of the friars was notorious and provoked vigorous denunciation and resistance.

As compared with the preceding period, literature exhibits

great expansion. The circumstances of Chaucer's life as we have noted were favorable for the work he was to do in English literature. Langland wrote for the common people; Gower addressed himself to the educated; Chaucer with a broader spirit, prepared his works for every class. His diligence as a student, his familiarity with the best society of his time, and his wide experience as a man of affairs at home and abroad gave him great mental breadth. He made the Midland dialect, which he used in common with Gower and Wycliffe, the national language.

But though the new English had fairly established itself as a national and litrary language it was still in a state of rapid growth and development, destined to undergo considerable change in grammar, and even more in orthography, ere it settled down into the form which it has retained without any material alteration from the time of the Stuarts to the present day. Chaucer himself seems to have had forebodings of the mutilations which were to befall his works, having already suffered from the negligence of his amanuensis, for in the closing stanzas of his "Troilus and Cressida," he says,

"Go litel booke, go litel tragedie,,
And for ther is so grete diversite
In English and in writing of our tong.
So pray I God that non miswrite thee,
Ne thee mismetre for defaut of tong.
And rede wheress thou be or eles song
That thou be understood."

The old system of inflexions had been undergoing a process of disintegration, the several endings in e, a en, and an, by which cases and numbers, moods and adverbs, had hitherto been distinguished, were fast being for the most part replaced by the single form of e, partly as a result of a law in every language that words become worn down by use, like pebbles in a water—course smoothed and rounded by friction,—in a change which proceeds most rapidly in the absence of a written literature, and tends to convert synthetic or inflected into analytic or uninflected languages; and partly in obedience to a law less general, only because its conditions are not universal, viz. that when two races speaking different languages are merged into one, they through freely using one another's

words, being unable to agree as to their inflections, end by discarding such syllable altogether so far as can be done without loss of perspicuity.

To this law may be referred the triumph of the plural sign s or es over ey or ay, since French and English found themselves here at least at one, and the same may be said of the prefixes un and in, and the suffixes able and ible.

This detrition of inflexions, as we may call it, culminated in the Elizabethian era in the almost total loss of the final e, before the expedients for distinguishing infinitives from participles, adverbs from adjectives, etc, had been reduced to rule. Its loss becomes a stumbling-block to readers of Shakespeare and his contemporaries scarcely less grievous than its retention does to those of Chaucer, appearing in the guise of inexplicable anomalies, and of seeming violations of the most ordinary grammatical rules, which have been laboriously cleared up by Dr. Abbott in his admirable Shakespearian Grammar.

The language of this man can not be fairly criticised by comparing it with our present English as a standard; but we feel safe to make the assertion that here was a man whose language and whose influence in the language served its people to the best advantage. He was the first to show the spirit and freedom of the modern literary world. Here when Teutonic and French elements intermingled he adapted his language to suit the compromise.

Because his time permitted or perhaps demanded it he was not afraid to drop most of the Anglo-Saxon inflexions, and to pass from a synthetic to an anylitic condition, in which the relations of words are expressed, not by different terminations, but by separate words. Although his works show decided peculiarities of their time it can be truly said that they are essentially modern.



THE ETERNAL CITY.

ROSENBERGER, '05.

"Great Rome, imperial city! thus has been
Italia's ruler and the world's proud queen;
Strongly thou rear'dst thy monumental stones,
Unrivaled mistress of a thousand thrones;
But now they totter, like thine own high pride,
While foes around exultingly deride,
And pilgrims from each far barbaric land.
Smile, as beneath thy crumbling towers they stand;
For now, no more, they quail beneath the star
Which beamed above thy Cesarean car,
No more they view Augustan pomp display,
Thy triumphs grand along the crowded way."

As the melancholy strains of the poet, portraying, alas, too well the sad and ignominious fate of a once glorious and wonderful city, fall on our ears and tell us that Rome, the home of the immortal Cicero, has crumbled into the dust and the ashes of her heroes trodden under foot, our hearts go out to her in sympathy, and with one accord we are carried away under the impulse of the moment, from the glorious and marvelous inception of the twentieth century, back thro the ages, to the time when Rome "sat upon her thousands hills and from her throne of beauty ruled the world." There as we stand in the shadows of the Coliseum and gaze upon the magnificent arena of gladiatorial combats and Christian martyrdoms, we stand rapt in admiration, and as we lift our eves and look over the vast amphitheatre and meet the eyes of three hundred thousands of Romans assembled to witness the bloody spectacles, our admiration is changed to awe and we are lost in contemplation of the wonderful scene as we see the pride and power, the wealth and beauty of mighty Rome enjoving its barbarous entertainments. What thronging life is here, what hurrying footsteps up those eighty arches of entrance? And this is but one feature of her glories and triumphs.

And you ask what made Rome the mighty and wide spreading nation she was, extending her sceptre in the height of her glory, as far north and west as Britain and Germany, as far

east as Asia Minor, and in the south overpowering even proud and cultured Greece, who was at the sublimity of her triumphs when Rome was yet in her infancy, and making her a Roman province.

How was such an inconceivable growth accomplished? What elements and virtues in the Roman race raised Rome, from an insignificant and humble existence, to the highest pinnacle of glory and conquest and made her the most favored nation of the earth? What made Brutus forget paternal love and condemn his own son to death for treason? What led Regulus to endure the most horrible tortures of the Carthaginian king rather than prove faithless to his country? What made the Roman arms invulnerable against their foes?

The question can be answered in four words, self respect, justice, firmness and patriotism. It was such virtues as these that made Rome the mighty nation she had become, it was these altars that paved her way with comparative ease to future greatness and fame, so that not only her civil power, but even the influence of her fashions extended to the remotest province; the barbarous Briton vied with the fierce Mede and cruel Pasthian in leaving Roman manners and customs; those who in the beginning proudly refused to learn the Roman language, in the end strove for distinction in eloquence.

But it was the Roman's ambition and genius for war that crowned her greatness, and in the long line of military heroes, the Scipios, the Fabii, the Caesars, the Pompeys and the Agricolas, by their energy and ambition, helped to make Rome the empire she was and place her upon her stable foundations. Closely linked with Rome's military powers and forming part of herself was her mighty swing of conquest. The consciousness of power nerved her arm and steadied her eye to the blows of battle and not infrequently the prestige of the Roman name alone obviated the necessity of giving battle and winning her bloodless victories.

And yet Rome fell. Notwithstanding the slow and safely conservative nature of her growth which should have given her strength, even to an empire as large as Rome; in spite of those sterling elements of character in the Roman which should have insured a sound national spirit; in spite of a mili-

tary force whose foundations were sunk to the very roots of the empire itself, whose legions of cavalry and infantry formed the most perfect weapons of warfare the world had ever known, in spite of all this, Rome fell. Not all at once, for no nation ever fell in one abrupt ruin, but in a ruin no less complete because gradual, extending over centuries of time. Even while she was in the height of her glory there were plainly discernible elements of disintegration and ultimate destruction which were destined to undermine her power and scatter her vast dominions among the nations of the globe.

What were these elements of decay? Chiefly in the misinterpretations of the very virtues that gave her strength. Attracted by the beauty and gayety of Rome, goaded on by ambition to gain as world-wide a reputation as the names of those constantly on everyone's lips, vast numbers of citizens from the farms and town of Italy came to Rome, and there pauperized and ruined by the luxurious and lavish public entertainments furnished by the state, which became an ever-increasing menace to the moral health of the Roman citizen. In vain some of her children cry out and warn her of the inevitable if she persists in her wickedness; in vain province after province recede from her greedy grasp; in vain she endeavors to recall her scattered legions. The very army is no longer composed of citizen soldiers, but of aliens, fighting not for fatherland, but for their daily wages.

Such is a portrait of Rome; a picture with its high and noble lights of growth and strength, a picture with its dark and ignoble shades of weakness and decay. O Rome, Rome, what hast thou done to thy children that they should treat thee thus? Alive only to the luxuries and pleasurs of an idle life, with bitter curses and coarse jeers they spurn the mother that nourished them and abandon her, bruised and bleeding, a mere shadow of her former self, all her former glory and splendor gone, her palaces and amphitheatres in ruins and her vast empire scattered, to be no more conquered and won by an ambitious Alexander or exacting Caesar.

"O, Rome, my country! city of the soul!
The orphans of the heart must turn to thee;
Lone mother of dead empires! and control

In their shut breasts their petty misery.
What are our woes and sufferance? Come and see
The cypress hear the owl, and plod your way
O'er steps of broken thrones and temples, ye!
Whose agonies are evils of a day,
A world is at our feet as fragile as our clay."

"The Niobe of nations! there she stands,
Childless and crownless in her voiceless woe;
An empty urn within her withered hands
Whose holy dust was scattered long ago;
The Scipios' tomb contains no ashes now,
The very sepulchres lie tenantless
Of their heroic dwellers; dost thou flow
Old Tiber! thro a marble wilderness?
Rise with thy yellow waves and mantle her distress."

Rise with thy yellow waves and mantle her distress."

"Alas! the lofty city! and alas!
The trebly hundred triumphs! and the day
When Brutus made the dagger's edge surpass
The conqueror's sword in bearing fame away.
Alas for Tully's voice and Virgil's lay,
And Livy's pictured page; but these shall be
Her resurrection; all beside decay.
Alas for earth! for never shall we see.
That brightness in her eyes she bore when Rome was free."



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Personals.

Dr. W. (to Smith, 'o6)—"Mr. Smith, you look run down." Smith—"Yes, Doctor, I study too hard." We all konw it.

Horn, '07-"I think hugging is sensual."

Barba, 'o6-"No; its essential."

Shimer, 07-"Remember, Doctor, I am a student."

Dr. W.—"Still, you make me forget it sometimes."

Deibert, 'o8-"Doctor, do you believe in evolution."

Dr. W.—"I don't concern myself about your family affairs."

Sterner, '06—"A satire is a piece of poetry of a satire nature."

Dr. W. (to Schantz, '06)-"How did Murat die?"

Schantz (misunderstanding the prompted "Charlotte Corday")—"Shot before day."

Horn, '07 still brings cookies from the city. From the "Girl in Blue."

Hoffman, 'o6-"I was swimming all last night."

Dr. W. (to Ritter, '06)—"Behave yourself for the sake of you posterity."

Dr. B. (to Mauch, '07)—"How many functions of a triangle must be given to find the others?"

Mauch—"Three; two of each, and one of the other."

Seyler, '08, sent himself to Bethlehem as a valentine on St. Valentine's day.

Smith, 'o6 (translating "rede as any glede")—"Red as any grass."

Barba, 'o6 (translating "les chemins")—"The chemise."

F. Reiter, '06—"Doctor, is a man that falls in love, a calf?" Dr. W.—"Well, then its your turn next."

Smith, 'o6 (in phychology)—"Fancy is the imagination of the detached parts." Whereupon the President is forced to hold his head.

Rudy, '06, spent February 18th and 19th with a friend (not friends) in Reading.

Horn, '07 (talking about his derby)—"When I got it, that shape was all the rage."

Barba, 'o6—"Well, it an outrage now."

Brown, 'o6-"Kiss in haste, and repent at leisure."

Pfleuger, '06 (in Logic)—"I never saw a blue-eyed adult cat."

Dr. H.—"No? Well you'd better keep away from blue-eyed adult cats."

For whom might this letter be—addressed to Miss Leidy B. Sterner.

The Glee Club has rendered concerts at Trexlertown, Pottstown, Pennsburg, Topton, Boyertown, Philadelphia and Sellersville. An excellent schedule is being prepared for it by Manager Karkau.

Dr. R.—"Is this argument from conscience simple or not?" Heffner, '05—"The books calls it simple."

A senior (translating "filia et uxore fugasse etiam licit beatus")—"Having fled from wife and daughters, he is happy." Cupid seems to be getting busy among the seniors. We notice quite a number of new rings, and a number of seniors coming in Sunday morning instead of Saturday night. An allusion to engagements brings expressions of guilt on the countenances of many. May the good work prosper.

Rosenberger, '05 (to Dr. C.)—"May I use the 'phone' Doctor?"

Dr. C .- "Certainly."

Rosenberger uses the 'phone, hangs up the receiver and walks away.'

Dr. C .- "Mr. Rosenberger, five cents please."

And poor Rosie acts as transmitter and D. C. as receiver of a nickel.

Moral: If you want to phone, get the other party to call you up.

A senior recently read we instead of they in the following: "They are often soft and stony."

Dr. W.—"How old was Goethe when he finished Faust?" Rosenberger, '05—"Eighty-three."

(A few minutes later.)

Dr. W.—"How old was Goethe when he died.?" Rosenberger—"Seventy-three."

Athletics.

The base ball season is at hand and a great deal remains to be done. The schedule is almost completed. It is a good one, but very hard, and will require the college students to put forth their best efforts to meet it. Let everybody come out when practice is going on and cheer the fellows. Come out to every game played on our own grounds, and accompany the team as frequently as possible. When the call is made for outdoor practice, let every one who has done anything in the line, report for duty. The schedule will be submitted to the Advisory Board in a few days, and will be published in the next "Muhlenberg." But ere that time we hope to have played and won a number of games. Let every one "get busy."

Alumni.

- '73. After serving a full term as Recorder of Deeds of Lancaster Co., Pa., Charles B. Keller, of Lancaster, Pa., was elected Vice President of the Lancaster County Railway and Light Co., a corporation representing about \$12,000,000 of capital and owning or controlling all the trolley roads, gas companies and electric light companies in the county. In assuming the position of Vice President he received almost exclusive control of the company. When he took charge the company was in bad shape financially. Witihn two years he has placed it on a dividend paying basis, and made its stocks and bonds among the best and most sought after securities in this section of the State. We greatly question if any graduate of Muhlenberg has ever assumed financial responsibilities so great and accomplished so much. Our warmest congratulations are extended to Mr. Keller upon his successful work in the financial world. His achievements in the political and the financial field prove that a college training does not unfit a man for the very practical work in these spheres of human effort.
- '73. Rev. George G. Kunkle has tendered his resignation as pastor of St. Paul's Lutheran church, Summit Hill, Pa., having accepted a call to the Danville German-English parish.
- '74. The Lutheran communion service at the Union Church, Belfast, Pa., was largely attended. Rev. A. E. Erdman, the pastor, received thirty-four new members, twenty-four by confirmation and ten by right hand of fellowship. The congregation is in a flourishing condition.—The Lutheran.
- '74. Hon. M. C. Henninger, Allentown, Pa., has been reelected Borough Solicitor of Emaus, Pa.
- '80. St. John's Church, Wilkes-Barre, Pa., Rev. J. F. Beates, pastor, at the late annual congregational meeting, gave evidence of material prosperity. The income for general benevolence was \$467.42, an increae of \$158.66, while the entire revenue was \$2450—not far from one-fifth of the entire amount. The entire income marked a gain of \$191.79 over that of the previous year. Through the efforts of the Ladies'

Aid Society and the Luther League, \$250 were lately paid on the debt, reducing it to \$1600. All the societies are in a flourishing condition and the pastor's salary has been increased two hundred dollars a year.

'80. The address of Robert W. Steckel now is Port Richmond, California.

'82. Hon. Aaron B. Hassler is Judge of the Court of Common Pleas of Lancaster County, Pa. He retains his interest in his Alma Mater and is a regular subscriber to "The Muhlenberg."

'82. Prof. Samuel C. Schmucker, Ph. D., of the West Chester Normal School recently delivered University Extension lectures in New York City.

'83. The reopening of the remodeled "Swamp" Church, New Hanover, Pa., Rev. J. J. Kline, Ph. D., pastor, was appropriately celebrated on Jan. 15th. Three services were held, and the seating capacity of this historic church, in which worship the descendants of the oldest existing Lutheran congregation in the country, was taxed to its utmost limit. Rev. O. P. Smith, D. D., preached the sermon in the morning, and addresses before the Sunday-school were made in the afternoon by Revs. L. J. Bickel, A. M. Weber, and I. B. Kurtz. The building is 138 years old and the improvements cost about \$5000.—The Lutheran.

'83. Rev. Prof. William A. Sadtler, Ph. D., of the Lutheran Theological Seminary, Dubuque, Iowa, contributes a criticism on "The Historian's History," publihed by The Outlook Co., of New York, entitled "The Trail of the Serpent is over Them All," to "The Lutheran" of February 23rd. The authorities of the Seminary, we understand intend to erect a commodious professor's residence for Dr. Sadtler.

'85. Dr. Howard S. Seip has resigned as a member of the Board of Health of Allentown, Pa.

'87. Milton J. Kuehner having left the Lutheran Church is preparing to take Episcopal orders. He is at present in the employ of Ray Ritter, the music-dealer of Allentown, Pa.

'87. Rev. John W. Richards, of Lancaster, Pa., contributed an article "The Novelty of the New," to "The Lutheran" of

February 9th. He signs himself "John of Lancaster."

'88. Ralph Metzger, Esq., has opened a law office in the Stiles Building, Allentown, Pa.

'90. Last November, Martin G. Sheaffer, Esq., of Lancastr, Pa., was elected County Controller of Lancaster County. This is one of the most important offices in the gift of the peoples and carries with it a great deal of responsibility. We understand that Mr. Sheaffer has one of the best law practices in Lancaster County.

'90. At the recent election Dr. Alfred J. Yost was elected Mayor of Allentown, Pa., by a majority of 1474 votes. "The Muhlenberg" extends its heartiest congratulations and wishes Mayor Yost a most prosprous and successful administration.

'91. Rev. George S. Butz, of Paxinos, Pa., has returned from a six months' sojourn in Germany which was devoted to special historical study at the German universities.

'92. A unique and interesting reception was tendered the Rev. U. S. Bertolet and wife by the members of Trinity Church, Chester, Pa. Representatives from the Church Council, the Sunday-school, the Ladies' Aid and Luther League societies made congratulatory addresses and the pastor responded.

'92. On January 12, a Luther League was organized in St. James Church, Lebanon, Pa., Rev. H. Branson Richards, pastor. The organization begins with a membership of about forty. Handsomely furnished rooms have been opened in the church for the League's members and friends. The Reading Room is supplied with church papers and other literature. A very fine piano has been placed in the Recreation Room, as well as other forms of amusement.

'92. Rev. C. G. Spieker, of Ogontz, Pa., has issued a neat souvenir of the new St. John's Church, recently dedicated.

'93. At Emmanuel Church, Lancaster, Pa., Rev. P. G. Sieger, pastor, a class of eighteen adults were received into the congregation Sunday, Jan. 8. Several handsome chancel furnishings were also consecrated, being memorials.

'94. Rev. J. Wm. H. Heintz, pastor of Grace Church, Stroudsburg, Pa., has received a call from the Lutheran Church of the Covenant, West Philadelphia.

'95. The seventh anniversary of the Church of the Reformation, Brooklyn, N. Y., the Rev. H. P. Miller, pastor, was celebrated on Monday evening, February 13th. Addresses appropriate to the occasion were delivered by the Rev. G. C. Berkemeier, of the Wartburg Orphans' Farm School, Mt. Vernon, N. Y., and by the Rev. Emil Roth, of Emanuel Church, Brooklyn.

'96. Rev. Wm. Penn Barr, of Weatherly, Pa., has been elected editor and publisher of the supplement to the Monthly Lutheran, published by the Upper Lehigh Valley Pastoral Association, in place of Rev. M. B. Schmoyer, who resigned the position after a service of two years.

'96. Rev. G. W. Genszler, pastor of the First Lutheran Church, of Selinsgrove, Pa., has been unanimously elected pastor of the Lutheran Church, at South Sharon, Pa., but has declined the call.

'96. Rev. Samuel G. Trexler, of Brooklyn, N. Y., has been re-elected Secretary-Treasurer of the Eastern Conference of the Evangelical Lutheran Synod of New York and New England.

'97. Rev. F. K. Fretz, Ph. D., has moved from Quakertown, Pa., to 1834 N. Camac street, Philadelphia, Pa.

'97. Rev. Gomer B. Matthews has resigned his Lutheran charge at Lancaster, Pa.

'97. The Rev. E. E. Sieger was installed pastor of St. John's congregation, Lykens, Pa., January 8, 1905, by the Revs. C. F. Kuder, president of the Danville Conference, and O. E. Pflueger. The congregation is in a very hopeful condition, has a large class of catechumens in course of instruction, and is at this time planning an extensive renovation of its church.

'98. Rev. Bernard Repass has accepted the call to St. Mark's, Lancaster, Pa., and preached his introductory sermon on February 5th. With the assistance of Synod and Old Trinity, a neat chapel and small debt, the outlook for St. Mark's is now very bright.

'98. On the first Sunday in Advent, Rev. W. E. Wenner,

pastor of St. Peter's Lutheran Church, West Pikeland, Kimberton, Pa., organized a catechetical class of thirty-three young people. The lectures are well attended and the class is doing nicely otherwise. After the Christmas service, while the distribution of gifts was called to an envelope presented by the congregation. Upon inspection he found it to contain a substantial Christmas gift from the congregation.

'99. Charles H. Reagle is Principal of the schools of Roselle, N. J.

'oo. Holy Trinity, Lafayette, Indiana, Rev. Elmer D. S. Boyer, pastor, celebrated the first anniversary of the pastorate of Rev. Boyer, February 5th. Rev. Prof. Krauss, of the Chicago Seminary, was present and preached to the congregation. Liberal offerings were made toward the lot fund, and every index points toward progress. The congregation now owns a lot on which they plan to erect a church and also a parsonage adjoining. This mission congregation will entertain the Chicago Synod in June. —The Lutheran.

'00. Rev. William M. Horn, of New York City, is Secretary of the New York Lutheran Ministers' Association.

'o1. Fred P. Reagle is teaching in Westfield, N. J.

'or. Percy B. Ruhe represented "The Allentown Morning Call" on the Sheriff's Jury at the execution of Eugene Bloch, the murderer, in Allentown, Pa.

'02. Lewis A. Ink is now connected with the schools of Mt. Carmel, Pa.

'02. In reporting the proceedings of the convention that nominated Dr. Yost for the office of Mayor, the Allentown Daily City Item said: While the committee was looking up the candidates Lawrence H. Rupp was called upon for a speech. That sterling and eloquent young Dmocrat made a rousing Democratic speech in which he paid a high tribute to the character and integrity of Dr. Yost.

'02. Joseph L. Weisley is continuing his theological studies in Princeton Seminary. Last summer he worked in the mission field in the State of Kansas.

'02. Cinton Zerweck is continuing his post-graduate work in English at Yale University.

'03. John B. Geisinger is teaching in the Bethlehem, Pa, High School.

'03. Mervin J. Wertman is teaching at South Allentown.

'04. Mark L. Burger is a theological student in Drew Seminary.

'04. Lawrence Griesemer teaches at Roselle, N. J.

'04. Horace Ritter has resigned his position at Susquehanna University to enter the Mt. Airy Seminary.

'04. A party of twenty local members of the Masonic fraternity visited Hellertown on Friday to attend the sessions of Hellertown Lodge, F. and A. M., and witness the conferring of the last degree upon a son of Dr. W. H. Rentzheimer, of that place, by his father, who is a prominent Mason. After the session Dr. Rentzheimer entertained the visitors.—Allentown Item.

Literary.

Taking up the second of Phillips' plays, "Paolo and Francesca," we find a ruling passion dominating the whole. The play has many marked features of "Othello," "The Winter's Tale," "Pandorto" by Robert Greene, and "Peleas and Milisande" by Maurice Maeterlinck. In act I Giovanni, tyrant of Rimini has married a beautiful princess much younger than himself. Giovanni has a brother Paolo and these brothers were closely attached to each other, so Giovanni as he goes on business to a distant colony, confides the guardianship of his wife into the hands of his beloved brother. She is very young and feels strange within the palace walls, and has never been sad, or grieved but only "wept on the page of a book." How like Desdemona she is, and as the play goes on we find how jealousy works in the heart of Giovanni.

An insurrection arises in Pesaro. Paolo desires to go for he fear that he must shortly give expression of his love for Francesca. Lucrezia, counsin to Giovanni warns him to be fearful concerning his wife, for she is young and dreaming. "Dread her first ecstasy; youth goes toward youth." Angela, the nurse, warns Giovanni of her vision, how that "a twilight struggles through the dark of her mind" and she sees Francesca sitting in a place of leaves amid great roses, and one reading to her out of a book. "There comes a murmering as of far-off things and nearer he drew and kissed her on the lips." Angela vainly struggles to relate the shadowy vision and she sees two lying dead upon a bier. Giovanni trembles, he little thinks that danger has so encompassed his wife. She then puts in oracular form the words concerning this dire tragedy that

"He shall be not far to seek: yet perilous to find Unwilling he comes a wooing: she unwilling is wooed, Yet they shall woo."

But away with the thought of the future, the marriage trumpets are sounding and all repair to the sumptuous feast and Giovanni asks Paolo as he meets him in the hall, "Paolo, shall we walk together still?"

In Act II we find Paolo desirous to march away with the armed troops but his brother, Giovanni, pleads with him not to go but to remain and guard Francesca, fearing lest he should be called away, for he tells him the dream of blind Angela. Even Francesca beseeches him to remain, saying, "even for my sake you will a little linger." Paolo hesitates and must say, "think not I can lightly leave you." we find the first note in the song of love. Paolo loved Francesca and he knew she cared for him, yet for his brother's sake he finds it expedient to leave with the soldiers. This dream of the blind nurse troubles Giovanni and he relates it to Lucrezia, his counsin and later in the play it is found that Lucrezia is like Iago advising some feigned action on the part of the husband of Francesca. The second scene is a wayside inn on a road leading from Rimini and the time is the close of day when the distant battlements and towers of the palace which Paolo left behind are flushed with the sunset hues. Paolo, with the duty to his brother before him, looks back to his love behind, Francesca.

Act III shows a drug shop of one Pulci and it chances that both Paolo and Giovanni enter, the one to find means to end his life, the other to secure a drug to "bind the beauty fast" for which he yearns. Here Giovanni secreted behind the ar-

ras overhears Paolo's love for Francesca and this sure sign leads to Giovanni's later acts much like Othello istreacherously lurked on by a false sign, the handkerchief. Before Paolo drinks the potion he desires but to look upon Francesca and when he arrives at Rimini he finds her in the ancient palace garden reading a legend of an old love story of two that fell in love and yet wrongly. They read it together, now she reading and then he.

In Act IV Francesca and her maid Nita are found in her room. A light knock is heard and Paolo calls for her. He comes in and finds her and they both feel a mystic power as Francesca says, "You fill me with a glorious rashness, shall we two, then, take up our fate and smile?" Giovanni unexpectedly returns and finding them kiss each other, he stabs them both and a second wedding here begins, for they were nobly born and deep in love.

This unchosen love is rather to be pitied and the persons censured who had so strongly commended Paolo to Francesca. The keynote of the play seems to be veiled in the words of Lucrezia to Francesca, "Have you not heard love is more fierce than hate?" 'Tis sad indeed that love and death do dwell in the same world together.

"The lyre all silent now The choral music hushed, Death comes at last."

Exchanges.

The Shamokin High School Review made its first appearance on our table with the January and February numbers. We received both numbers at the same time but unfortunately not until our February number had gone to press already. This journal does not only have a very artistic outward appearance but its contents are also equal to almost any college journal. We wish it success and heartily welcome it to our table every month.

My trip to Mexico as it appears in The Narrator is a lengthy

but pleasing description of a tour through that country. We commend the work of the staff of this journal especially for the display of the literary talent. We should like however to see the exchange column enlarged.

College Chips is always a welcome visitor to our table and is read with a great deal of interest. We would however urge the staff to get out the journal earlier in the month as we almost always do not receive it until the following month.

The Maryland Collegian contains a few short literary productions, but the literary part of this paper does not seem to get its due share of attention. We should therefore like to see more attention given to this department in the coming numbers.

The February number of the *Bucknell Mirror* appeared for the first time in its history as a Woman's number. Notwithstanding this change the issue is fully up to the standard as is shown by the great amount of literary material which it contains.

The Idealist, as the name implies, is certainly an ideal college journal. It contains a number of excellent literary productions, which ought not be overlooked by the student. The criticism offered so often in regard to the different college monthlies is that of a lack of literary merit. This is often a just criticism, but cannot be said of the *Idealist*.

The *Purple and White*, which has made its first appearance with the January issue, was received by the students with a great deal of pleasure. We wish it success and welcome it to our table.

The Canary and Blue for February is quite an improvement compared to the January number; since it contains a few literary productions worthy of reading, and does not give quite as much prominence to cupid as the preceding issue did. It is all right and good for such monthlies to give some attention to personals and locals, but they ought to guard themselves from running into extremes.

We had a dream the other night
When everything was still;
We dreamed that each sucscriber,
Came right up and paid his bill.—Ex.

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THE MUHLENBERG

"Literae Sine Ingenia Banae"

VOL. XXII.

ALLENTOWN, PA., APRIL, 1905.

No. 8.

THE BIBLE AS A LITERARY CLASSIC.

CHARLES H. BOHNER, '05.

It is somewhat difficult to discuss the Scriptures from a merely literary point of view. We have grown so accustomed to regard the Bible as an inspired oracle that we are apt to forget that it has a literary value apart from its distinct ethical and religious character. Even some who aspire to interpret its teachings to others have but a limited conception of the literary wealth of the wonderful writings which they attempt to expound. Many to whom the Bible seems dull and unattractive, as the worn instrument of theological controversies, would have a new appreciation of the volume were they to approach it on its literary merits. One may regard the theological purports of the Bible as altogether worthy of credence or as utterly undeserving of acceptance, but no one can come to a real perusal of the Scriptures without finding them to be the "most virile, the most idiomatic, the most imaginative" work of art in the language.

One of the most interesting attestations to the literary worth of the Bible is the mighty hold which it has taken on the minds of men of genius in the use of language. "Intense study of the Bible," said Coleridge, "will keep any writer from being vulgar in point of style." Daniel Webster declared that if he had succeeded at all in commanding a commendable style of English expression, he owed it to the Bible. An English author of no mean rank has well said, "No Englishman

or American knows well his mother-tongue till he has learned it in the vocabulary and idioms of the King James translation of the Scriptures." The "myriad-minded Shakespeare" was indebted to the Bible above all other books. The Red Cross Knight in Spenser's Faerie Queen" is the Christian of the last chapter of the Epistle to the Ephesians. Pope's "Messiah" is only a paraphrase of some passages in Isaiah. The noblest strains in Cowper's "Task" are an expansion of a chapter of the same prophet. The "Thanatopsis" of Bryant is indebted to a paragraph from the Book of Job. The sublimest passages in "Queen Mab," a poem written even b ysuch an avowed atheist as Shelley, are drawn from the Bible, while Lord Byron's celebrated poem on "Darkness" is founded on a passage in Jeremiah. It was the atmosphere of the Bible that buoyed the wing of Milton in his long, ethereal flight, and bulged the sinews of Dante in his most exalted efforts. We do not appreciate the mighty floods of water that lie in passive grandeur in our great lakes until the pour a small fragment of their magnificence over the heights of Niagara. Then we pause and stand before the roaring cataract in awe and wonder. So men rave over the literary cataracts that dash in foaming splendor over the rocky promontories of such poetic personalities as Milton and Dante, and forget the fathomless seas that lie behind them in the great Book of God.

Permanence of interest, devotion to the loftiest ideals, the absence of all sentimentality, and intellectual freedom are among the standards by which the value of every literary work of art is estimated. Judged by these criterions the Bible takes rank as the first of books. Centuries has passed but the interest in this Book remains unabated. The immortal principles of the Bible have been the bread of life to millions in every age. The loftiest ideals the human mind can form of truth are contained in the Scriptures. The Bible never trifles; it never dallies; it never truckles to falsehood; it never fawns upon great men. It is symmetrical in all its parts. There is a just balancing of opposites, a diversity in unity, a grand march of progress in the evolution of truth.

There is no sentimentality in the Bible. There may be in it that which is sufficiently coarse when measured by later and

more refined standards, but there is nothing of the gangrene which is the chief characteristic of certain noted writers in literary circles to-day. The Bible does not look at life in a pulling, sickly way, as something all awry. Its atmosphere is manly, wholesome and bracing. It is the manual of intellectual freedom. When Luther stood in the dungeon of his age, Intellect lay cowering in abject servility at the feet of power. The "Little Monk," like Alladin imprisoned in the cave, stood with the magic lamp in his hand. He rubbed the lamp, and the spirit of Eternal Liberty rose, with the unrolled manuscripts of learning in her hand, and in her serene presence the dungeon doors flew back and the nations stood free.

We hear much of the literary pre-eminence of ancient Greece and Rome. Without doubt some of the world's most marvelous literary treasures lie wrapped up in those strange languages, Latin and Greek. Some of us at great cost have forced a breach in the hedge of our ignorance and have heroically wrung from those unknown tongues the wonderful discovery that "all Gaul was divided into three parts," and that Xenophon's Greeks had made "a three day's march." But we need only contrast the ideas in the literary masterpieces of Greece and Rome with those of the Bible to become sensible of the greatness of the latter. We found some remarkable old heroes in Homer, but the martial fire of Achilles, arming for battle, is tame compared to the Conqueror from Edom who, with vesture dipped in blood, is seen coming over the hills, as the "Mighty to Save." If the Greek mind had had a volume containing such a mass of ideas as are found in the Bible, it would have built temples for its teaching as the gift of immortal gods.

The Bible comes to us, it is true, in forms of unequal literary merits. Nobody, no matter how devout, can be expected to find imaginative stimulus in strings of genealogies or in the minute details of a ceremonial law. But no reader less dull than a clod can remain unmoved in the presence of its most ennobling passage. The style of many portions of the Bible has been excelled in no literature. Poetic, didactic, philosophic, dramatic, and oratorical styles are all illustrated in the Bible by specimens as nearly perfect as human language per-

mits. There is the "simple directness of Genesis and Exodus; the straightforward sincerity of Judges and Joshua; the sweetness and beauty of Ruth and Esther; the passionately idealized sensousness of Canticles; the shrewdly pathetic wisdom of Ecclesiastes; the splendidly imaginative ecstasies of Isaiah; the uplift of the Psalms; the tender virility of the Gospels and the spiritual dithyrambics of the Apocalypse.. The man who has once entered into the spirit of writings such as these, with sympathy and delight, can never again be wholly common and unclean.

THE AMERICAN INDIAN.

---? '05.

When fortune remains with one of a few rivals for too long a time, it is simply preparing the loop from which the apparently favored competitor will eventually hang.

This is verified by the outcome of affairs in England during the reign of James, the first. The Church of England had as its backbone the King, for its leaders, the members of parliament and the bishops, while the great majority of the people supported it splendidly. However because of its prosperity, the dignitaries became even courageous enough to compel worship in accordance with their belief. The days of religious toleration had passed, and as was evident a change was soon to be effected.

Thus it happened that the settlement of America became "the conscious incarnation of a sublime idea, the conception of civil and religious liberty."

Whenever a people is under great oppression or affliction, we have a right to expect on their part only such actions as show mercy. On the contrary these Puritans as the "unmerciful servant" did not sympathize with those of lower cast whom they found inhabiting the primeval forest. In judging the worthiness of a people we must take into consideration their circumstances and environment. In this case we have a highly civilized race thrown in direct communication with a

people, for they were human beings, who were unfortunate in being in so rude a condition. Whenever a class of higher civilization desires to take possession of what is held by a lower class, one of three methods may be pursued. The more civilized may either drive out the savage or bring him under a common form of government or convert him. To the eyes of a Puritan this red-skinned savage must needs be driven out. This is what finally happened.

It might be argued that for the civilization of a country the taking of property is allowable; but good ends do not justify bad means, and to civilize a country means to raise the standard of its inhabitants intellectually and morally. It does not mean to drive them out. We claim that we have acquired these possessions by right of discovery, but to discover means to obtain first knowledge of, yet this country was not only known of, but inhabited for centuries before the white man became aware of its existence.

In the old world this period has very appropriately been called "The Gold Age," not because of the abundance of the precious metal, but rather because of the craze after the shining substance. It was certainly a most unfortunate circumstance that these early liberty-seekers were followed by a class of men who were not in search of liberty, but whose mission it rather was to despoil this country and its inhabitants. These marauders came by the hundreds in search of "the city built and paved with gold" which they had dreamt about, and "the stately river whose waters swept between golden margins over sands of gold." Goaded on with these desires and almost intoxicated with rumors of having found the precious metal in abundance, these wealth-seekers populated the new country but were really a great harm to those who wished to make America their future home. The thought of establishing in the wilderness a place where men might rule themselves, entered not into their calculations. Because of these persons mostly we to-day find the pages of history covered with the annals of massacres on the part of the Indian and onslaughts by the white man. Whenever we commune with him as it were in this hostorical manner, we can not but listen to his complaints, and understand, appreciate and even feel his injuries.

The Indian has been called a coward because he chose to fight in ambush. Is a person not justified in protecting himself as much as possible? Is it any more cowardly to conceal yourself behind a tree than to throw up entrenchments behind which a whole army may be ensconced? The Indian with bow and arrow was certainly at a disadvantage compared with his white brother who had the use of gunpowder. Exchange the means of defense and the Indian would bravely have come from behind the tree. Far be it from an Indian to be found in an act of cowardice. He always preferred being a dead hero to being a living coward.

As a proof of this his heroism we need only remember the story of the heroine in the first American romance. It is that of the 13-year-old girl Pocahontas. The young daughter of the chief, arriving at the proposed execution of John Smith, an enemy of her tribe, seeing that immediate action could save his life, threw herself over his body purposing to shield him from the blow that was intended to knock out his brains. Although the instrument of execution had already been raised, it fell not and his life was spared for her sake.

Finding the Indian as a savage, he is provided with food, raiment and shelter, which constitute man's principal wants. When these are supplied, the Indian has no special work to perform, so he enjoys himself on unlimited hunting grounds, and has as he believes in his humble way, all that is necessary for man's happiness.

The tendency at the present time is to bring every question on the scales of cold cash. It might have been profitable for the early settlers to ask themselves the question, "Which is financially the wiser, to fight the American Indian, or to civilize him?" Either this question was given no thought or possibly they chose to engage in battle because of the prosperity of the times, as Hawthorne says: "The most dangerous enemy of America has been not Spain, France, England, or any other nation in arms, but our material prosperity." As a consequence statistics point out beyond all dispute, that for forty years an average of \$12,000,000 was consumed annually by the military operations of this nation against these so-called

abominable outlaws.

As has been proven by William Penn, the Indians were of an approachable disposition and very easy to bargain with. This cruel and savage creature did after all treat us much as we treated him. Would it not have been advisable to sympathize with him because of his uncivilized condition rather than try to suppress the repellant force of so large a tribe. Now then upon whom rests the blame? The stronghold of any nation is its religion. If the people of the United States were to lose their fear and love of God, this beautiful land of ours would soon be numbered among the most barbarous nations of the globe. The handmaiden of religion is the Church. So we can conclude that it was the fault of the Church to a great extent. Yet some of the blame must rest upon the State. The government because of certain laws allowing unlimited religious toleration and freedom of speech became incapactated for the giving of assistance in any one channel of religion. But if laws can be made which incriminate any one who desecrates the Sabbath they certainly can be made to at least protect the Church in its efforts toward insuring the welfare of the nation by instilling principles of right and obedience into the coming generations. Although the Indian has met his fate let us at least do our share in honoring him by prizing highly his relics which fill our museums and by showing our gratitude to the few who are left. Let us also do all in our power to avoid the sad condition which Hawthorne described when he wrote: "The time may come when the same uncertainty which shadows the good deeds of every heroic people, will so influence the too true story of the battle field and council meetings, that it will be regarded as mere fiction-at the most as beautiful exaggeration."

THE NORMAN CONQUEST.

KEISER, '05.

The Norman conquest covered that period of English history in the latter part of the eleventh century during which a

Norman duke was set on the throne of England and was enabled to hand down the crown of England to his descendants. In addition to this transfer of the crown from one family to another it refers to a great many changes, which necessarily occur when a crown passes into the hands of a foreign nation, and which effected and changed the later history of England and its people. Before narrating the story of William's accession, his government, and the effects which followed, it is necessary to see what causes or reasons led a Norman Duke to claim the crown of England, and to determine these causes we must first look into the early history of both English and Normans. As early as the fifth century the English already began to settle in those parts of the Isle of Britain which from them was called England. And it was not till the tenth century that the Normans settled that portion of Gaul which from them was called Normandy. So that at the time of the conquest the English had inhabited their homes for about 600 years, while the Normans had done so only about 150 years. Consequently the warlike and adventurous spirit of the English had become quiet; while that of the Normans was aroused and fresh. Both however were still brave, but the courage of the English was more that of defending their old homes, while that of the Normans was more that of finding new homes. All the English kingdoms had embraced Christianity long before their union under the West Saxon King Ecgberht; Kent being the first, beginning at the end of the sixteenth century, the rest being christians before the end of the seventh. Shortly after this West Saxon union the Danes, still heathens, invaded England, destroying churches and monasteries, and settled in eastern and northern England, and by their coming gained the Britain, Scottish and Welsh kingdoms.

Similar invasions were made in Gaul by the Northmen which really were the beginning of the Normans as a people. They burned towns monasteries and at times made scattered settlement, but in 912 they planted the first lasting colony in what was later to be known as Normandy. Later Rolf, a pirate leader, ravaged the northern coasts of Gaul causing King Charles and Duke Robert to offer him a piece of land,

settled in the land of the Northmen, afterwards the Duchy of Normandy. Under him most of the Normans became Christians and gradually learned the French tongue. Under Duke Richard the Good they changed from sea faring men to the best horsemen; so that now, with the love of fighting, some aided the Christians in Spain against the Saracens, while others aided the eastern emperors against the Turk. The Norman private gentleman founded principalities and carried on exploits in Italy and Sicily, which no doubt encouraged the later conquest of England. During the last part of the tenth century the Danish invasion of England caused Aethelred and his wife, a Norman, to flee to Normandy, so that now the story of Normandy is beginning to be joined to that of

England.

This marriage of Aethelred and Emma marks one of the causes leading to the Norman conquest. For (1) It was a thing of unusual occurrence for an English King to marry a foreign lady. (2) Because of this marriage Normans now began to settle in England and also hold offices. (3) The children of the English King became half strangers and later tried to be set on the throne, but although the attempt failed yet it undoubtedly gave the Normans, especially William, an idea of conquering England. (4) It made the ruling houses of Normandy and England kin to one another, on account of which William claimed the English crown. After the unsatisfactory rule of different kings Edward, son of Aethelred and Emma, well trained in Norman manners and life, was called to the throne. He soon placed the offices of the church in Norman hands, to the displeasure of his English subjects, so that the Normans soon got command of England. During this reign of a Norman in England Duke Robert of Normandy decided to make a pilgrimage to Christ's tomb at Jerusalem to ask forgiveness of his sins. As this was a very long journey, he first settled the succession of his duchy. There was quite a dispute but finally his son William, the hero of the Norman Conquest, was accepted. Robert died on his way home in Asia, and William, by assuming the reign of the duchy, comes on the scene of action. He had great trouble in ruling his Norman dukes but these were a great help or the school which undoubtedly made William the man he afterwards was.

In 1064 Harold, who had again been recalled by the English, was shipwrecked in the English channal, put in prison, and held for a ransom.' Duke William of Normandy paid the ransom, took Harold to his court, and during this time Harold was to have sworn the oath to William to secure after Edward's death the crown to William and give several castles for Norman garrisons. Edward died January 5, 1066 and Harold was chosen king, he accepted and was crowned. William received the death of Edward, the election and coronation of Harold in one message, and now brought his claims for the crown, which being refused, resulted in the great conquest. William claimed the throne because of Harold's violation of his oath, and as a near kinsman to Edward. William sent a messenge to Harold, the terms of which are in dispute, but no doubt Harold was asked to do whatever he had sworn. Harold refused and thus made it necessary for William, if he wanted the crown, to fight for it. Now he called councils in order to find out what aid his duchy would give him. At first the idea was strongly opposed, but William finally succeeded in winning over the barons one by one until all Normandy was full of zeal for the conquest, and soon trees were cut down to build ships, and every haven in Normandy was busy fitting out the navy, so that by August the fleet was ready. William was fortunate in his attempt as his greatest enemies had died and aid was received from the Pope. On the other hand Harlod was not so fortunate as besides the threatening invasion of William in the south the north was also threatened by Harold of Norway, so that in fact he had to contend with two enemies. Harold fortified southern England during the summer of 1066 by raising a large fleet and army and kept it in readiness from May to September. But no signs of William's coming appeared, so in September they dispersed just about the time both enemies set sail for the English coast. Harold of Norway, however, arrived first and in fact the war with him was over when William landed. (The first battle with the Norwegian was at Fulford, two miles from York, Sept. 20, 1066, which proved

a complete victory for Harold of Norway. York surrendered four days later and when these news reached Harold, king of England, he immediately set out from London, and arrived at York a day later than its surrender. He however marched on and met the Norwegian army at Stamfordbridge, which was the last battle, and resulted in the utter destruction of the Norwegian army. Few days afterward while celebrating the feast of victory at York, Duke William's arrival was announced.

William set sail in August with about 696 ships but was delayed at the Dive for a month in waiting for a south wind. At last a west wind took them to Saint Vallery at the mouth of the Somme and it was not till Sept. 27, two days after the defeat at Stamfordbridge, that they could cross. On Thursday morning however the duke and his host landed at Pevensey in Sussex. It is said that when William landed his foot slipped and he fell, as he arose his hands were full of English earth; turning to his army he said he "had taken possession of his kingdom for that the earth of England was in his hands." On Friday, Sept. 29, he marched to Hastings threw up a mound, built a wooden castle and made it his headquarters from which he sent out foraging parties. Harold now set out on his march southward to London, asking Edwin and Morkere to follow with all the forces of the north while he would muster all in Wessex and the earldoms of his two brothers. Just before leaving London a message came from Duke William asking Harold to descend from his throne and abide a trial at law between himself and the duke. replied he would offer his friendship and rich gifts if William would quietly leave the land but if he was bent on fighting he would meet him in battle the following Saturday. King Harold then marched from London and reached the hill of Senlac, whose sides were very steep, a ditch on the south side and the ground at the foot a mere march, Friday Oct. 13, where he waited for an attack by the Normans. During the meantime William sent another message asking Harold to give up the kingdom or rule it as William's man and if he decline either of these offers, to meet William in a single combat and the crown be the prize of the victor. Harold refused all offers, so that on Friday evening, Oct. 13, it was a well known fact that the morrow would witness the great battle for the crown and freedom of England. It is said the Normans spent this evening in prayer while the English spent it in drinking and singing.

Early Saturday morning the Normans marched from their camp at Hastings to the height of Telham opposite Senlac. Here they prepared for the fight. The knights put on their armour and mounted their horses after which they divided in three divisions. On the left Cout Alan of Brittany commanded the Bretons, Poitevins and Mansels. On the right Roger of Montgobery commanded the French and mercenaries. In the middle were the Normans bearing the banner from Rome close to which was William who carried around his neck the sacred relics on which Harold had sworn. Each division consisted of three sets of soldiers (1) the archers and other light armed foot without armour whose duty it was to put the English into disorder. (2) The heavy armed foot with armour who were to cut down the palisade. (3) The stately knights. Harold's men were all on foot and composed of two sets. (1) Choice troops such as the King's housecarls, thanes, king's guard and men of Kent. (2) General levies of the neighboring lands armed with what they were able to get. These were placed on the least exposed part of the hill while Harold, with his choice troops, was ready to meet William himself. By 9 a. m. the Normans had reached the hill of Senlac and the fight opened. The light armed Normans shot their arrows and the heavy armed pressed on to break down the palisade, but the English cut them down as they came up the hill so that the Normans shouted "God help us" and the English "God Almighty." The attack was in vain and the Bretons on the left fled which tempted the light armed English to descend and pursue their fleeing enemies who again took courage turned and cut in pieces the pursuing English. Where the English remained within their defenses they successfully resisted. William now determined in the second attack to force his way up to where Harold was. He pressed on and killed Harold's two brothers but could not break the lines. The French on the right were somewhat successful

in cutting down the palisade but William soon saw that if he would win he had to change his tactics. So he ordered his army to feign fight which they obeyed, thus again causing many Englishmen to come down and now the Normans turning put their pursuers to flight and were enabled to ride up the hill about 3 p. m. The English withstood them for sometime but finally were overcome. William to end the battle ordered his archers to shoot in the air and aim at those around the King. They did so and an arrow hit Harold in the eye and later he was killed by one of his surrounding knights to prevent him from falling in the enemy's hands. Thus ended the great battle of the conquest which although a great victory for William it did not give him control of all England as he thought, for it was not till after two months that he was crowned king.

Soon after the battle he marched to Kent which submitted without resistance and he now continued to march to London which he expected to take by first occupying the surrounding parts. When he had taken Berkhampstead the wise men of London, seeing the uselessness of carrying on the war, asked Edgar the king elect after Horold's death to give up his claim so he together with the archbishop Ealdred and other chief men went and offered the crown to William, which he accepted, thinking that, now being lawfully chosen and elected king, all England would come and bow at his feet. So on Christmas day 1066 he was crowned King of England. Soon after he started to confiscate the estates of the Englishmen, who resisted and grant them to some Normans; but those Englishmen who quietly submitted were given back their estates generally by paying money to William. In the spring of 1068 he started to conquer the part where his kingship was still disputed, which was all western, central and northern England. The west first threatened and its chief resistance was Exeter. William besieged it for eighteen days before he could enter. By its fall all western England came over to William and at Pentecost 1068 Lady Matilda, Wi-l liam's wife came to England and was hallowed queen. The north, centered at York, next rose up. William met them at Warwick where they submitted (and York soon after.) In Feb.

1070 he set out to subdue Chester, the only free English city which submitted, and in 1071 having conquered Fenland he reviewed and dismissed his army as having conquered England. After this he tried to control the church by appointing foreign bishops and creating separate courts for the trial of ecclesiastical matters.

William governed England not as a wanton oppressor, but ruled according to King Edward's law. His government was stronger than that of former kings in that he enforced the old laws very strictly especially in punishing wrong doers, and also made a few new laws. He forbade, (1) the slave trade by which many men were sold into Ireland and (2) punishment by death. The Domesday Book, which was a record, resulting from the survey made of all England and declaring by whom every piece of land was owned under Edward and also under William, what it was worth under each king and how much of the land had passed from Englishmen to Normans, stands as an important event of his reign and in addition the oath of Allegiance sworn, at an assembly at Salisbury Aug. 1086, by the landowners of an account. The oath was that every man in the kingdom become the king's man first of all and obey him against all other men. His last war was with Philip of France in the autumn of 1087, in which on Aug. 15, at the siege of Mantes he received his death wound and died Sept. 9, 1087. His last wishes were that Robert must succeed him in Normandy and desired William to succeed in England while Henry, his youngest son, was to receive 5000 lb. William Rufus however was far from keeping the promises of good government with the English and his war against the revolt of the chief Normans under his two uncles in 1088 was the last stage of the Norman Conquest and we shall now see the effects of it.

(1) It established and strengthened an intercourse with other lands, in addition to Scandinavia, Germany and Flanders and brought merchants from other lands to settle in England. (2) It changed ecclesiastical affairs, for from the time of the conquest the Popes encroached more and more upon the independence of the English church till finally church and state were separated. The clergy also claimed now to be

tried only in ecclesiastical courts and their marriage was more strictly forbidden. (3) It involved England in continental wars, especially with France. (4) It strengthened the king's powers for before the king could be viewed either as the head of the state of which other men are members or as the chief lord with the chief men of the land his men; but William combined these two and could thus call the whole nation to war and in addition call on the men holding his land either to do military service in person or pay to be let off. It also made the crown more and more hereditary and less and less elective. (5) The constitution and administration were not formally changed by destroying old institutions or offices as might be expected, but sometimes their names were only changed or new ones established in addition. Thus the Normans called shire, county, and its chief officer the sheriff, viscount; king was called king and Parliament, Witenagemot. At present we prefer county to shire, sheriff to viscount, but the assembly is the same going only with its constitution changed.

(6) As William seized many lands from the English and gave them to Normans they had to become Englishmen in order to hold them and so take the rights, powers and burdens of an Englishman, obey English laws, which soon caused a mingling of those two races so that 100 years later a writer says "among freemen one could not be distinguished whether of English or Norman descent." (7) The old English tongue before the arrival of the Normans was the pure Teutonic tongue. But the Normans settling in Gaul soon lost their Danish tongue and spoke French so that now their effect on the English language was two fold. (1) it aided in not losing all or atleast not so many inflexions as the other Teutonic languages; (2) it gave us words, we did not want. names of things which already had English names. (8) William invited and encouraged foreign scholars, Lanfranc and Anselm, the greatest scholars of their time, being made archbishops of Cantermury, so that during the twelfth century a large stock of good writers were born and lived in England. All wrote in Latin, the only English literature being the English Chronicle in the first half of the twelfth century and small religious pieces. Furthermore the conquest thrust the native literature still lower by introducing a newly born French, and managed to keep down the real tongue and literature for several ages. (9) In the eleventh century the old Roman style of building with round arches was still used but William brought new styles which soon took firm root both in enlarging and rebuilding churches and later in building stone houses. (10) The English fenced in towns with walls and had great mounds with a wooden defense on top, for their strong places. The Normans however changed the entire warfare by building strong castles usually surrounded with deep ditches, the army array was also changed by introducing horsemen and archers. In short then the Norman Conquest, by its special nature caused by William's personal character, did not destroy or abolish but through influence gradually changed the old English laws and institutions and in the end preserved them for the good of England's later history.



THE MUHLENBERG.

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Editorial.

On Friday evening March tenth, the Intercollegiate Oratorical Contest for the current year was held in the Y. M. C. A. Auditorium of our home city. This was the thirteenth contest of its kind and was held under the auspices of the Pennsylvania Intercollegiate Oratorical Union. A fairly sized audience was present and seemed to enjoy the exercises judging by its hearty applause and close attention. Our own boys occupied the balcony in the rear and lent a great deal of spirit to the occasion by singing appropriate songs interspersed with cheers. The student body deserves praise for the hearty support which it rendered.

Shortly after eight o'clock the program was formally opened with an invocation by Rev. Theodore Herman of this city. The president Mr. H. Brau Campbell, of Gettysburg, then made a few terse yet interesting remarks relative to the

contest and the Oratorical Union. The following was the order of exercises:

1. "Justice to the South"

John Baer Stoudt, Franklin and Marshall.

2. "Pitt, the Great Commoner"

James Lawson Nesbitt, Lafayette.

3. "The Reality of Socialism"

Harry Howard McCollum, Ursinus.

- 4. "Elocution as a Necessary Art and an Accomplishment"
 J. E. Lowe, Gettysburg.
- 5. "The Father of his Country"

Claude G. Shankweiler, Muhlenberg.

All acquitted themselves in a most pleasing manner. All monotony was broken by the Glee Club which rendered a few selections. The decision of the judges was announced by Ex-Judge Harvey. Mr. McCollum, of Ursinus, was awarded the first prize of twenty-five dollars. The second prize of fifteen dollars was awarded to Mr. Stoudt, of Franklin and Marshall. The contest was a success in many respects and those who had charge of it can justly feel proud with the results.

* * *

A verbal communication was given by the faculty to the students on March 16th. We wish to express a few thoughts on the subjects of the message. "How to make the proper use of time?" is a question that is seldom judiciously answered. It might be well for someone to prepare a schedule for a day's work. How three hours can be given to the preparation of each of four recitations and have sufficient time left for recreation and the like, is indeed a difficult problem. It must also be remembered that some are earning at least a part of their expenses by doing outside work.

* * *

We wish to enlist all of our number in preserving all the property of the institution in the best possible condition. We have no respect for anyone who in any way willfully soils anything and we believe that all avoidable injury to furniture and the like will cease.

As was said, the literary societies suffer because of option of many of the upper-class-men who have work on the "Muhlenberg" or "Ciarla." Why not do away with this evil? Not for a long period of years did the spirit of both societies lag as much as at present. A man may know ever so little of the sciences and languages and his best friends will not know it but if he lacks just that training which is the function of the literary society, he will go about proclaiming his own ignorance.

* * *

The honor system as adopted by the faculty at the opening of the present term was reported as favorable. Could we but endorse this report. We venture to say that the greatest inducement to illegitimate work is about to be abolished, and that is the method of publishing the notations at graduation. There are always those who will be dishonest in competition. The result is that the work of an honest man is undr-estimated. The morality of many of us is put Inder high tension when so great a premium is placed on "what we seem to know." We feel that it is not under the scope of these lines to discuss matters more fully, else we could express the sentiment of the most conservative and be more radical than what we have been.

* * *

The Physics-Chemistry Club was organized last fall by the purpose of creating more interest in the sciences and encouraging original investigation among the students in topics not covered by the course. At this meeting, Brown, 'o6, was chosen president and Krauss, 'o6, secretary. The Club held its first meeting in in Sophronia Hall on Wednesday, Mar. 1st, when Mr. Post, "the magician," of Lafayette College gave an interesting exhibition of his powers. The attendance was good. The next meeting was held on Thursday, March 13th, at which meeting Prof. Reese gave an illustrated talk on sunspots and the sun itself. The talk was an entertaining and instructive one. It is the intention of the officers of the club in co-operation with Prof. Reese to arrange a series of lectures and talks which will be given during April and May.

Personals.

Wanted-The Honor System.

Synonymous—"Nothing doing" and "Muhlenberg athletics."

Seyler '08 (on Hamilton street with Deibert '08)—"All the girls seem to have the same complexion tonight."

Deibert '08—"Yes; they must have bought ou the American Medicine Co."

Dr. W. (to Landis '06, who is attempting to recite)—"Well, Mr. Landis, I am waiting."

Landis (looking around for help)—"So am I, Doctor."

F. Reiter '06 (to Rudy '06, after Logic)—"What is the relation of A to B?"

Rudy 'o6-"B follows A."

Brown 'o6 (standing by)—"That's right."

Drey '06 (translating "qui je suis bete")—"How often do you pray?"

Dr. W.—"No, Mr. Horn, do not learn to play cards. Rather Old Maids."

. Horn '07-"Not Old Maids; but with old maids."

Hoffman' o6 (translating)—"Take me softly in your arms twice."

Dr. O.-"No; once is enough."

Smith 'o6 (looking among his acid bottles in the laboratory) "Say, fellows, where's the H2 O.?"

Ritter '06 (not paying attention, reads ahead of the place when called upon)—"Ich bin ein Mensch." (I am a person.)

Dr. W.—"No; you're not that far yet."

Dr. O.—"How did Charles the Second wreak his vengeance on Cromwell?"

Henninger '06—"He imprisoned him in the Tower."

Dr. H.—"When you imagine you're going to receive twenty dollars tomorrow, what sort of feeling have you?"

Sterner '06-"Pleasure and pain."

By the way, why did Sterner's beard disappear so suddenly? Who knows anything about it?

Marks '07 (having listened to Tallman '05's astronomical talk on Venus)—"Is Adonis near her?"

Karkau '06 (translating "siker" as "sick" instead of "secure" in the following)—"Certainly a man has most honor when he is secure of his good name."

Prof. H .- "What is Cithaeron?"

Smith 'o6-"It is an adverb."

Euterpea elected the following officers: President, Heilman, '05; Vice President, Brown, '06; Recording Secretary, Goas, '07; Corresponding Secretary, Weaver, '08; Critics, Tallman, '05, and Sigmond, '05; Chaplain, Sterner, '06; Pianist, Breidenbach, '07.

Smith 'o6 (reading in "Lab." notes, "Add HCl to alkaline solution")—"Where is the alkaline solution, fellows?"

Jacks '08 entertained the members of the Glee Club at his home on Friday evening, March 31. The fellows report having had a royal time.

WHY-

Is Euterpea or Sophronia Hall lit up several times a week? Ask the Freshmen.

Don't the Sophs get busy about the banquet? Are they afraid?

Does Keiser '05 return to the dorms Sunday morning about—well, very early—instead of Saturday night?

Do the Juniors get a late dinner on Fridays?

Did baseball fail again this year? Consult—well, you know.

Does Brown 'o6 look pale?

Is Shimer '07 become so chesty?

Did Rudy 'o6 go down to Reading again to meet that friend?

On March 16 the Faculty held a "conference" with the students regarding topics relative to the college. A conference, not according to Webster, but a conference, nevertheless.

Dr. B.—"Why can't the decimal .11111 etc. never reach its limit?"

Sterner 'o6—"Because of the theory."

By request all jokes will be canned in tin cans

They will then be put on the market.

Taking them out one by one, with an oyster fork, and holding them for close inspectioon the purchaser will be able to see the point.

Athletics.

At the time of this writing two games have already been canceled. Our club would no doubt have suffered greatly had either of these games been played because of the fact that it is not yet fully organized and lacks practice. It must be remembered that fame cannot be reached at a single bound but that round by round we must climb the ladder if we would to higher levels rise.

With a too heavy schedule and only a neucleus of a good club, with no desire of making use of outside men, and with inexperienced players the prospects of the season are not the brightest.

However, let all who have any inclination to the game make it a point to use themselves. Years ago when athletics were prohibited it happened occasionally that a number of our students went out on the quiet and beat teams of good standing.

Now while the stolen apple may have a certain pleasant taste, let us make use of the aid we are offered by faculty and alumnae. Let us build up a winning club, one that is worthy of bearing "Muhlenberg's" fair name to other institutions.

Literary.

"Taper Lights," by Ellen Burns Sherman. 253 pages. Gordon Flagg Co., Springfield, Mass. Price \$1.00 net. Sent postpaid \$1.10.

This book contains timely essays on life problems, also ethical and literary questions of the day. The theme of each is well known and yet new because of their title and excellency of treatment. The author shows her ability as a writer and there are frequent references from classical literature, together with touches from the best bards. In the essay entitled, "The Salt Lake of Literature" it is pointed out that the sweetest songs often tell of saddest thought and the poet loves best to write in those melancholy strains. The little child listening to a story told him, looks forward to the end when all the adventures and dangers will have been safely overcome. True there are some who consider the best song or story, the one from which the last hope has fled and the light of future joy is forever extinguished. We find a Chopin or a Poe among the masters of such art. "Both the poet and the widow think the crepe is becoming, and so they continue to use it, the one in her dress and the other in his diction."

Those who take part in the creation of the thought-world will find rhetorical possibilities in "The Difference Twixt Word." "Nature's Games of Hide-and-Seek" Word and sparkles with ingenuity and freshness. It takes centuries to discover the treasures hidden in Nature. Where one man sees cathedraled columns in the beautifully veined marble, another sees in each stone an uncut Venus. The writer shows her versatility in "Ethical Balances." She distinguishes the various degrees of virtues and vices and how easily and unconsciously the one merges into the other. There are many shades as seen in "the painful saint and the pleasant sinner." The man endowed by nature with three virtues may accomplish more than the one who has a dozen conferred upon him, for the simple reason that the former virtues are attractively set in the man while the latter are not. There can also be made distinguishing marks even in ourselves and we find a sentence like this: "Clouds, sun, rain, snow, heat, cold, food, drink, raiment, success, and failure, if called upon the witness-stand, would each give a different report of the same man's character." The examples of this "delicate" subject are of the best, display deep insight and are drawn in a philosophical manner.

In "Several Words to the Wise," she sets forth the fool-hardiness of many present day writers in sedulously ignoring the "extreme malleability of an idea." The plea is made by them that the former attempt was so poor, or so good that another book must be written, both having different reasons yet equally legitimate. It has been said, that the best writer is "he who knows what to leave in the inkwell." In "Between the Lines," we are told that only inner forces and one's disposition have power to make thought and action beautiful. It is the old saying that, "Beautiful is who beautiful does." And thus, "to beauty thus acquired the years offer no menace, but rather promise of greater fulfillment even as the tones of a violin under the hands of a master are mellowed by the sweet vibrations of the passing years."

"Nature's Economics," is unique and crisp. In the "Devil's Fancy Work" we see that "every lie told puts another mortgage on one's future ability to tell the truth." The stand taken in "The Lifting of Veils in Literature" is a noble one for since man is an imitative creature he should be as particular about the company he keeps in books as among his friends in real life. As the "sky would be without clouds or the twilight" so would our life be without the attendant virtues and ideals. These essays which have been touched upon and those which have not, abound in good common sense that our granfathers knew, when they only had "taper lights" to guide their footsteps.

Exchanges.

Quite a number of our exchanges failed to make their appearance by the time this issue went to press. We do however acknowledge the receipt of the following and accept the same with thanks. "The Manitou Messenger," "The Bucknell Mirror," "The Forum," "The Mount Holyoke," "The Delaware College Review," "The Maryland Collegian," "The Narrator," "The Comenian," "The Perkiomenite," "The College Folio," "The Seminary Review," "The Midland," "The Sorosis," "The Buff and Blue," "The Purple and White,"

"The Knox Student," "The Dickinson Union," "The Normal Vidette," "College Chips," "The Courant," "The Mirror," "The Dickinsonian," "The State Collegian," "The F and M. Weekly," "The Ursinus Weekly" and "The Canary and Blue."

The F. and M. Weekly and the Ursinus Weekly are always welcome visitors to our table, but both would be greatly improved if they would devote more time and attention to literary productions and also have an exchange column.

The *Courant* which has made its first appearance among us with the March number, contains several articles worthy of mention. We wish the journal success and would be glad to receive its coming numbers.

The Black Rose, That Door and The Confession as they they appear in *The Buff and Blue* are all three very interesting articles to read. Although they are rather short and very light reading, they are very pleasing. By this we do however not mean to encourage articles of that nature too much.

"The Evolution of Democracy," in College Chips is quite a lengthy but instructive production and is worthy of one's perusal.

The Forum is again up to its normal standard in its literary productions. "Some of our Campus Birds" as it appears in this journal should be of special interest to every student, since it gives a fine description of most of our common birds, a subject about which we often think we know all and yet know so surprisingly little.

The Knox Student would be greatly improved by having a greater display of literary ability in addition to the mere description of the happenings of the college.

The Sorosis contains an excellent article on Luther's Doctrines. It shows clearly the courage and earnestness with which Luther accomplished his great work of "The Reformation." Luther saw that the time to be silent had gone by and that the time to speak had come.

There could be no reconciliation any longer between himself and the Pope. He had thought about the condition of the Church for many months and had thus fully realized the evils which existed in it. He was not willing to allow such conditions remain the same any longer. He felt bound to disclose the evils of the Pope and the priests at whatever cost it might be; and upon this his ninety-five theses appeared in 1517.

The Midland gives a vivid description of the life and the greatness of the character and ambition of Maria Thereas. The production deserves commendation.

The Perkiomenite contains a good treatise on the value of Latin. Although it is rather short to be called such, it brings forth quite a number of arguments in favor of the study of this ancient language.

We do not want to criticise this journal too harshly, but we should like to see more productions of this nature in its coming numbers.



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THE MUHLENBERG

"Literae Sine Ingenia Banae"

VOL. XXII.

ALLENTOWN, PA., MAY 1905.

No. 9.

THE GOLDEN-STRINGED LUTE.

Give me some strands of your long golden hair, And I'll string you a lute on the stars, Which the fingers of spirits shall play in the air And make music in silvery bars.

Sweetly they'll play on that golden-stringed lute,
And the theme shall be you and your grace,
And the songs and the music of earth shall be mute,
And all nature shall sigh for your face.

On, through the night shall the melody swell

Till each star shall be radiant with song,

And your beauty shall come upon all as a spell

Which the music shall help to prolong.

--'o6.

A SONNET.

On Reading Browning's "The Ring and the Book."

Oh master product of a master mind,
With pleasure do we read your stately verse,
That does Pompilia's purity rehearse
And Guido's evil heart, to virtue blind.
Here pictures of the Pope and Rome designed
So well that they the reader reimburse
With jeweled words from out the poet's purse,
With master lights and shadows are combined.

Oh, Browning, poet of humanity, Where'er your deep, majestic metres roll, The generations now can hear and see The mighty workings of the human soul. Oh may "The Ring and Book" fore'er inspire This mortal race to seek and struggle higher.

J. B.-'06.

CHARLOTTE BRONTE' AS A DELINEATOR OF CHARACTER.

LUTHER A. PFLUEGER, '06.

When in 1847 Jane Eyre appeared, a novel written by a hitherto unknown author, it was received by the literary world with universal applause. It was a work of singular vigor, power and passion. The name of the writer was concealed under the psendonym of Currer Bell, and many and varied were the conjectures as to the identity of the man that lurked behind that nom de plume. A man most critics said, for they could not conceive that a novel of such energy, such dash and force could be produced by the commonly supposed comparatively weak mind of woman. A rumor was widely circulated that in the character of Rochester satirized that of Thackery. Then the writer left the seclusion of the Yorkshire moors, and sought the publisher with a vigorous denial. Soon after at one of the readings of Thackery it was whispered that the author of Jane Eyre was in the hall. Singled out by his special attention was no great, brawny, vigorous man, but a little, timid, shrinking plainfaced woman, Charlotte Bronte', the daughter of the rector of Haworth. A woman she was frail in body, suffering often from ill health, but great and strong in intellect, plain of feature, but a face so spiritual, so expressive was hers, that it attracted more than mere beauty; not so deeply cultured and widely traveled as her sister novelist, George Eliot, yet her narrow experience was made rich by the keen intellect and the all-seeing powers of observation that accompanied it.

Her life and her works were so inextricably interwoven that to a complete understanding of the one is necessary some knowledge of the other. In a strange world she lived with her brothers and sisters in the quiet rectory at Haworth. Motherless, she might almost as well have been fatherless. Irascible and violent in temper was her father. His rage was vented on any who were near to bear it; most often it fell on the sensitive, quivering nerves of his high-strung children. With Spartan vigor he inured them to hardships and study. From study at least their active minds evinced no shrinking. Charlotte with three of her sisters were sent to a school for clergymen's daughters at Cowan's Bridge. Here the two eldest girls sickened, and after removal died, as the result of the treatment they had received. Charlotte herself was greatly weakened in body, and her subsequent physical ills she attributed to the same cause that removed her sisters. Branwell, the golden-haired, talented son of the house fell into drinking habits, and became an added curse and shame to his sisters until his death. Several years she spent in a school at Brussels, first as a pupil and then as teacher. Here was enacted the romance of her life; she loved, and was loved by one or her fellow teachers. To him she gave lessons in French in return for lessons in English. On her return to England she wrote to a friend, "I suffered much before I lefe Brussels. I think, however long I live I shall not forget what the parting with M. Heger cost me." Before she began her work as an author she tried her hand as a governess. The task she found intensely disagreeable and painful to her. She was not patterned for a teacher, and the cold, supercilious treatment she received cut and wounded her sensitve nature. Branwell and her two remaining sisters, Emily and Anne, died witihn a year, leaving Charlotte, a lonely saddened woman amid the graves of her dead, the sole support of her aged father.

Out of such wretchedness and misery were evolved three of the most powerful novels of the past century, Jane Eyre, Shirley and Villette. In a peculiar sense her novels were her children, for she infused into all of them much of her own experience, and many an incident that came under her personal observation. She was not so much a cerator of fiction as she was a narrator of facts; not so much an origator of

character as a reproducer. The strong, racy northern, Yorkshire traits found in her a faithful exponent. She saw with eyes that penetrated far beneath the surface, with eyes that laid bare the secrets of the soul; and with marvelous fidelity she copied what she saw.

Every leading character stands out living and distince, portrayed with such vigor and force that Thackeray can not excel, with a physchological insight that at times closely rivals that of Eliot. True, she does not so often as George Eliot dissect the souls of her men and women, describe the state of their emotions and analyze their motives at every term of the story; but she can reveal that inner life not less truly in every word they utter, in every passionate movemen and at times also in the phychological analysis. Charlotte Bronte's soul scrutinies differ however from those of Eliot's. They are not so analytical, not so calmly intellectual; but they are instince with passion and fraught with emotion.

Her own life was one of suffering, and it taught her to understood pain and reproduce it. Her sensitive soul was susceptible to most intense devotion; but her one great love she was compelled to stifle. From that experience was derived the power to portray love with a depth and intensity that none can rival; to delineate also the man and woman who once was passionate, yes still is, but has that passion under full control. Had Charlotte Bronte' been less emotional, had the harp strings of her sensitive nature been less played on by rude, bungling, cutting hands, there would never have been a Jane Eyre, a Mr. Rochester, Caroline Helstone or Lucy Snowe. Jane Austen is praised and justly so for her accurate delineation of character, conversation and incident being adapted to each individual with extreme nicety, so as to reveal each particular mental make-up. Jane Austen however is a Charlotte Bronte' who did not suffer. Her men and women love, but it is a cold, frozen, northern love, compared with the fiery, tropical ardor of a Rochester or Paul Emanuel. Jane Austen's people sometimes suffer, at least to the extent that they become gently melancholy; but the heart-racking soul torture of Lucy Snowe or Caroline. Helstone never comes them.

She is a novelist of the realistic school, no idealism here, real men and women, sometimes coarse and almost coarsely portrayed, sometimes pure and good, but never flawless. No cherubim float through her pages. In Shirley she writes. "Every character in this book will be found more or less imperfect, my pen refusing to draw anything in the model line." As a girl she conceived a strong dislike to the solemn, long, faced rectors and curates that occasionally graced her father's board. She has written some truthful portraits of a certain stripe of minister. Mr. Brocklehurst in Jane Eyre, monumental, chiseled in granite, a heart of equal parts of iron and whalebone, pharisaical, funereal and despicable is succeeded in Shirley by the curates, Malone, drunken, quarrelsome, yet with glimmerings of sense, and Donne, coarse, obtuse, sensual, dull and conceited. To do her justice she has also given us examples of the clergy of a far nobler type. Charlotte Bronte' had the power to portray a character full of faults, yet completely loveable. M. Paul Emanuel, the hero of Vilette, whose prototype was M. Heger, the man she had loved-with his gusts of passion, his foibles, his sometimes almost childlishness, has his faults counter-balanced, far more than counter-balanced, by his pure heart, his exceeding tenderness, and his own life passed in privation that others might live.

Children too she draws with realistic touch, not the saint-like children of Dickens, but such children as Eliot's Tom and Maggie Tulliver. In Jane Eyre are the finest sketches of child life. Among the best is little Jane herself. She stretches out loving arms; but to her no love is vouchsafed in return, and all in her nature that might have been love is turned into fierce, impotent, childish wrath and hatred. Her affection that must be lavished on something, in dearth of worthier objects was directed to a "faded, graven image of a doll, shabby as a miniature scare-crow." Every night she had her doll by her side in her crib, "and when it it lay there safe and warm I (Jane) was comparatively happy, believing it happy likewise." An exquisite touch of child nature is revealed in this thought. "Children can feel, but they cannot analyze their feelings, and if the analysis is partly affected in

thought, they know not how to express the result of the process in words." In the school at Lowood to which Jane was sent is reproduced that of Cowan's Bridge. That reproduction gave a far from enviable notoriety to the latter institution. Under the supervision of the marble-hearted, unbending form of Mr. Brocklehurst, the children at Lowood eked out a semi-starved, often semi-frozen existence. The representation however does not impress one with the feeling of a caricature as does "Dotheboys Hall." Here is portrayed the most lovely of Charlotte Bornte's child characters in the person of Helen Burns. In the broad, intelligent forehead, the mild, steady gaze, the spiritual face, the sweet, never ruffled temper, a disposition with faults just enough to make it human, lives again her dead sister.

Some of Charlotte Bronte's women impressed the good people of sixty years ago as peculiar, to say the least. was before the days of female emancipation, and this was a voice crying in the wilderness. Those who heard the voice were startled; some were shocked. Such ideas as hers had not yet become familiar. Jane Eyre, Shirley Keeldar, Lucy Snowe were unconventional. They didn't do what perfectly proper society expected them to do. They persisted in having inconvenient ideas of their own, and wills to live up to them. They were in short forerunners of the progressive American girl. Shirley Keeldar in her choice of a husband showed as much spirit as did ever Mary Tudor in her resolve to marry Charles Brandon. This type of womankind was not domesticated in fiction. It was unusual. Therefore by many a critic, unworthy to look at the great, pure-souled creator of these women even from afar off, she was decreed unworthy of her sex, to have made herself an outcost and an alien from all right thinking society.

Her greatest power was in depicting the passion of love. She truly paints it as a passion—not a mild, gentle glow, but a flaming fire, a fire that warms and revives if the love be returned, that burns, corrodes and gnaws the vitals, that racks the soul, if there is no response. "Love," says Caroline Helstone in "Shirley," "Love is real; the most real, the most lasting—the sweetest and yet the bitterest thing we know,"

and again Caroline says "Love hurts us so, Shirley; it is so tormenting, so racking, and it burns away our strength with its flame." The love of Mr. Rochster and Jane Eyre is the most passionate of all that she describes. The wonder is that Jane could love him at all. Harsh, sten, despotical, with past record black, present record in dusky hues, these sable tints only partially relieved by much virtue and native kindliness that never came to full fruition, we feel him unworthy of his little Jane. The word of critics in part felt so too, and condemned the morals of the book. George Eliot expressed admiration, but disagreed with the author in regard to Rochester's right to marry again, he having a legal wife still living. The eccentric little professor of Madame Beck's establishment, M. Paul Emanuel, is drawn with no less vividness than Rochester. The love story is as sweet and charming, the hero more worthy of the heroine, but the plot of Vilette is not so strong as that of Jane Eyre, the passion not so tense. We personally love Emanuel more than Rochester, but we find the latter with his broad dash of wickedness more interesting. The love story of Shirley Keeldar is charming, at least to this extent, the story of the men that her uncle wanted her to marry and she would not. She does marry Louise Moore, but the result is not altogether satisfying. Charlotte wishes us to admire Moore and think him worthy of the hand of Shirley, but he is just a little lacking.

Charlotte Bronte' in the nine years of her authorship wrote but three books, with a fourth, "The Professor," her first novel which never attained any celebrity. She wrote with extreme care, speaking from human soul to human soul, and will ever remain as one of the few great writers, who makes her readers feel each character as she felt it, and who makes us love or hate each character as she loved or hated.

JULIUS CAESAR AND "JULIUS CAESAR."

WILLIS F. DEIBERT, '07.

There can be no doubt that our subject brings to our notice two of the greatest characters in history, the one unsurpassed for his marvellous career on the stage of the world and the other equally famous for his masterful reproduction and representation of life as it actually exists in the world. Julius Caesar and William Shakespeare! How fitting that the character of the one should receive the thoughtful attention of the other and thus be given new and greater glory! The object of this production is to give a brief account of the real life and character of Caesar and of the interpretation of the same by the Poet.

Merivale affirms Julius Caesar to be "the greatest name in history." There may be those of us who dissent from such an assertion as this, but it cannot be denied that in his age, Caesar excelled in everything, and that his character presents a union of so many strong qualities that he must be ranked among the foremost of the great men of every age and clime. As a soldier and as a statesman he is, no doubt, regarded as first by the common consent of all. Casar was educated for the bar, and it was only by accident that he took up the profession of a soldier, yet he everywhere displayed a complete mastery of this work. The conquest of Gaul, which was practically but one grand series of complete triumphs, was accomplished with a force numerically insignificant and in the face of well nigh numberless and insuperable difficulties. Truly, if he had done nothing else, he would have "built an everlasting name for himself." Both in war and in peace he was exceedingly politic. He allowed the vanquished Gauls to return and cultivate their lands an deven admitted Gallic representatives into the Roman Senate, much to the displeasure of the hateful and oppressive oligarchs; he pardoned all the members of the Pompeian faction with singular magnanimity and prudence, while in an earlier part of his career, with rare tact and sagacity, he brought together Crassus and Pompey, who formerly had been at utter variance with one another, thus forming the First Triumvirate.

As a literary man, Caesar possessed great merit. His position as an orator was second only too Cicero who, who tho an unfavorable critic, said that he surpassed those who practised no other art. His praise for him as a man of letters is still more mphatic. Most of his writings have been lost,

but there still remain seven books of Commentaries on the wars in Gaul and three books of the Civil War. Of these it was that Cicero said that fools might think to improve on them, but no wise man would try it. Caesar's writings have never been surpassed and rarely equaled in their simplicity and vigor of style and in their entire truthfulness.

Caesar was, in addition, a mathematician, a philosopher, a jurist and an architect. His public life was one continuous succession of offices fiilled with the greatest possible credit to himself. Without interruption, he succeeded to the offices of pontifex, quaestor, curulis aedilis, pontifex maximus, praetor and consul. He was repeatedly elected dictator, and the term of his consulship was frequently prolonged; finally he was elected dictator and Imperator for life. Thus the many-sided genius of this great man was at least fully recognized by the Roman people, and indeed he was regarded by them as being a very deity.

Not only was Caesar great as a genius and as a popular public servant, but he also possessed the attributes of a perfect gentleman. He was kind, affable and generous, even to his enemies. He was noted for his perfect sobriety, and was always modest and unassuming no matter how much the people lauded him. Grievous faults he had, notably sensuality; but, tho no detraction can be permitted from the criminality of his conduct in this respect, yet it must be remembered that this was as much the sin of the age he lived in as his own, and that the superlative grandeus of his position gave a prominence to his licentiousness which a more humble lot would have escaped. On the whole, his rightful seat is among the lovelist, the largest-hearted and the most magnanimous of men.

But the great integrity of Caesar was not understood by many, and to some his unbounded popularity and unlimited power were as a thorn in the flesh, and inorder to thrust into prominence their own little selves, they must hew down this colossal man, and so on that memorable Ides of March, they, brimful of hatred, envy, and malice, robbed Rome of her great Caesar ,which deed has truly been characterized as "the most senseless act the Romans ever committed" and even as "an

irreparable loss, not only to the Roman people, but to the whole civilized world."

Such was in brief the real character of Caesar, and we will now proceed to note in what respects the Poet's interpretation can be identified with it. The manner in which the Poet treats this character in his play has perplexed even the best Shakespearean scholars. Caesar is far from being himself thruout the entire drama; hardly one of the speeches put into his mouth can be regarded as historically characteristic; taken all together the whole representation of Caesar is little short of a caricature. Certain critics have therefore attempted to show that Shakespeare must have been a poor classical student, or else very careless in the use of his authorities. Close study must, however, reveal neither to be the case.

We find that Caesar as an actual character figures only in the first half of the play and then only as being proud, haughty and arrogant or as being weak and inconstant in purpose. Nothing could be farther from the truth of the man, who in reality was altogether amiable, unselfish, and firm in pupose. For instance, in the speech just before his murder he is made to speak in a manner so arrogant, that had he really been of such a character, he might well have provoked his standers-by to murder. It is believed that the purpose of this is to soften the hideous nature of the crime which follows. However, we have Caesar speaking true to character when he treats the party of conspirators—but then not known by him to be such-with true kindness and suavity; this is one of the few instances where Caesar occurs in a truly characteristic manner. Again when Calpurnia pleads with him not to go to the Senate, he quite naturally answers,

"Cowards die many times before their deaths; The valiant never taste of death but once."

It is to be noticed too that Brutus never speaks of Caesar but with respect, and even plans his death in reverence and argues that the deed be committed with due dignity; he says,

"Let's kill him boldly, but not wrathfully; Let's carve him as a dish fit for the gods, Not hew him as a carcass fit for hounds." But why should the Poet represent Caesar so much out of harmony with the true man? Is it because he did not understand Caesar? We would hardly dare to think so, because we find that in Hamlet he calls him "the mightiest Julius' and in King Richard the Third, the young Prince utters the following words:

"That Julius Caesar was a famous man: With what his valour did enrich his wit, His wit set down to make his valous live: Death makes no conquest of this conqueror."

We find that after Caesar's death the Poet represents him more nearly correct; indeed in the speech of Antomy and in later events we feel convinced that both the inward greatness of the man and his mastery over the Roman world are fully vindicated. "Tho Caesar was dead, yet Caesar still lived." Thus it was in fact; Caesar was loved most after his death, and his influence continued to be strong enough to bring about the utter ruin of all his enemies, and the complete realization of the Empire. Brutus is indeed well made to say when certain defeat stares him in the face,

"O Julius Caesar, thou are mighty yet! Thy spirit walks abroad, and turns our swords In our own proper entrails."

It has been suggested by some that Shakespeare did not draw the character of Caesar true to life, because he would be too great a hero for a drama, and if his greatness would be brought forward in full measure, the necessary dramatical balance and equipoise would be impossible. At any rate, it is pretty clear that where he was, such characters as Brutus and Cassius could never be of much account save as his assassins, for we know full well that they would never have been heard of in after-times, if they had not "struck the foremost man of all this world."

Then again others think that the Poet wished to represent Caesar as he appeared to the conspirators; if that is the case, the characterization is, no doubt, more nearly crrect, for Caesar was literally too great to be seen by them. They could not think that he should have better motives and loftier ambitions than they. It would indeed be quite reasonable for

the Poet to have such a purpose in mind in portraying to us this character, for there is nothing in which we are so apt to err as in our judgment of the motives of men after history has thrown their actions entirely in the light. It may be that Shakespeare, therefore, meant to portray Caesar thus that we might look more kindly on the conspirators. Whatever Shakespeare's motive may have been, it must be conceded that a careful study of the whole play will present a fairly good idea of Caesar, tho the characterization may be imperfect. Acknowledging Shakespeare's thorough knowledge of the man, it is to be regretted that he, with his master mind, did not reproduce him as he saw him.



THE MUHLENBERG.

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Editorial.

It is your christian duty "to put the most charitable construction on all your neighbors actions." This duty you are expected to exercise in your relation to an institution just as to an individual. Kind criticism is always to be invited and welcomed, but outright condemnation is to be abhored. No one is enriched by blackmailing another. "He who filches from me my good name robs me of that which not enriches him but makes me poor indeed," Shakespeare.

It is to be lamented that an editorial on this subject is necessary. Loyalty to their "foster mother" is a quality badly needed by the "Students" and "Alumni" of Muhlenberg College. The "evils" of the college are always held out prominenty while the "good" is screened to the wall. The students have formed the bad habit of always discussing the "loop-holes," rather than the "good-points" of the institution of which we should be proud to derive our education.

It is the students largely who give the tenor to the reputation of an institution. Let us bear this fact in mind when we are prone to decry our "Greater Muhlenberg." Let us not underestimate the import of our estimate of "Greater Muhlenberg," on the "coming into being" of a still "Greater Muhlenberg." Although a great deal of the blame belongs to the students their opinion is largely influenced by the impressions received from former students. Is it the doom of the college to be denounced by all whom it has benefited?

We could quote many alumni and students who had been unreasonably harsh in their criticisms but space does not permit. It being granted, that he who has the interests of the college at heart is anxious to hear of it through the official organ, "The Muhlenberg" let us quote, in proof of what has been said, the following from the pen of one who within the last fifteen years has been a Student, Alumnus and Instructor under the college authorities: "I told the Business Managers when I left Muhlenberg not to send me the Journal for there is nothing interesting to me in the Journal."

May the day not be far distant that "Students" and "Alumni" will see "Muhlenberg" prosper in spite of their antagonizing remarks and then the words of scorn will be changed to songs of praise. "The world helps those who help themselves."

SOPHS DINE AT HOME.

"The Muhlenberg Sophomores last evening neatly outwitted the Freshmen and held their annual banquet at the Hotel Allen. Eighteen were pesent.

The event was an echo of the Freshman play of 1904 which was the most successful financial venture of its kind ever given by a Freshman class of Muhlenberg. It was also in line with the time-honored custom of the Sophomore class to hold a banquet at this season, but contrary to all precedent, the banquet was held at home. Every other Sophomore class left town for the event, getting away from the envious

Freshmen by some hook or crook. Last night the Class of 1907 banquetted at home and donated the money which would otherwise have been spent on the trip to the college, a sum amounting to between \$100 and \$125.

The students assembled at 9 o'clock. The menu follows: Oysters, cocktail, radishes, celery, olives, consomme, planked shad, Saratoga chips, broiled spring chicken, asparagus, new potatoes, sweet bread and mushrooms, green peas, salad pot puree, Neapolitan cream, cake, Roqueport, crackers, coffee, cigars.

Following the dinner J. Myror Shimer, the president and toastmaster, after delivering an excellent address, called on the members of the class for toasts as follows: "The Immortal '07," H. S. Breidenbach; "Alma Mater," Wilils F. Deibert; "Our Preceptors," W. H. C. Lauer; "Our Ambitions," Edward T. Horn; "Our Friend the Enemy," W. E. Schock; "Our First Year," S. J. Boyer; "Motto," Arthur Gerberich; "'07 in Athletics," H. K. Marks; "John Brag, Deceased," O. W. Nickum;; "Old Acquaintances," J. S. Illick; "Fond Reminiscences," R. C. Mauch; "The Gentle Sex," C. W. Ettinger; "Die Muttersprache," J. W. Bittner; "Knights of the Fragrant Weed," H. E. Rixstine; "Our Banquet," H. E. Kuhns."—Allentown Daily Leader, April 8th.

Personals.

Past—Easter Vacation.

Present-Spring Fever.

Future—Exams.

The Class of 1908 elected the following officers: President, Selyed; Vice President, Kuhl; Treasurer, Rudh, Secretary, Jacks; Monitor, Umbenhauer; Historian, Weaver.

Class of 1906 elected the following officers: President, Romberger; Vice President, Wessner; Secretary, Ritter; Monitor, Schantz.

Smith 'o6 (reading a dissertation)—"His life dragged heavenly away."

Sterner '06 (translating "Apollo, der Delphische")—"Apollo, the Dellfish."

Dr. W. (to Romberger 'o6, off his good behavior)—"Et tu, Brute."

Barba '06—"That's what Julius Caesar said to Brutus when Brutus asked him how many eggs he had eaten."

Rosenberger '05—"Why, if I'd want to, I could deliver a stump speech or a sermon, and you wouldn't know the difference."

Dr. W. (to Barba 'o6 in German)—"What order of sentence is this?"

Barba 'o6—"Perverted."

Dr. E. (to Schantz 'o6)—"What's the derivation of "proposition?"

Schantz '06 (who has evidently been there)—"A proposition is to propose."

The students enjoyed a long Easter vacation. Most of them spent the time at home. The Glee Club sang at Pittsburg, Lancaster and Elizabethtown during the week following Easter. Rudy 'o6 of course, spent a pleasant day or so in Reading, Barba 'o6 was again struck by a fair lassie, this time at Lancaster, and Horn 'o7 is said to have enjoyed himself with some Kentucky girls. All of which is very lovely.

The Sophomores held their banquet at the Hotel Allen on April 7. The class voted the money remaining form the Freshmen play to the college.

Athletics.

Operations on the Athletic Field have been started. The field will resemble Franklin Field. A quarter-mile track will include the base ball diamond at the west end while the football gridiron is located at the east end. At the extreme west ample space is left for the erection of a grandstand in due time.

The students should put on their togs and try to win some prize at our First Annual Class Meet, the time for which is not yet fixed. There will be at least four prizes.

A Silvr Cup to the Class making most points.

A Gold medal to the Individual making the most points.

A Silver medal to the Individual who ranks second in points.

A Sterling Silver medal to the one ranking third.

Base ball which was slowly loosing ground is reviving a new impetus among the students and it is now possible to make up a good team. A few surprises are in store for the students participating and we hope that as many as can will come out and try for the team. The managers are anxious to have Inter-Class games and we encourage the same. Everybody! Get busy! Boom Athletics!

Fencing, judging by present conditions, will be the first of indoor sports in the year to come. Wrestling and boxing classes were to be started but as yet the Physical Director has only received three applicants. It seems the students do not really know that they receive for nothing what it worth a great deal and paid for at other places.

Get yourself into a position that when you leave college you will be better able to fight life's battles than othe men. Give your consent and we wil teach you with pains and patience.

The first question asked by a financier or merchant when something new is proposed to them is, "Does it pay;" and from there on they analyze the object till they are thoroughly familiar with it. That is what we want to do with Athletics, let's get on the ground floor and really see whether it pays or not. The first question is, "What really is the benefit of it?"

When God made man he made him in his own image, and always intended man to be so; sickness and disease were an unknown thing, and you can picture to yourself how Adam really did look. When, however, he sinned he accepted not only the one sin but all sins, and since then man has slowly but surely drifted away from his image. In our enlightened century man has however analyzed himself and fully reached

the principle that a clean soul cannot rest in an unclean body. God in his own Word says cleanliness is next to godliness, and no person can say that a frail diseased body is clean. That is why they installed the savings of the body as well as the savings of the soul.

It's a noble work and one which no man need be ashamed to lend a hand or try and develop the vitality and strength that has been given him and don't let it slowly and surely rot away to become prey to disease.

When the leading educators saw that health and education went arm in arm they proposed various plans and courses but it did not take, the exercises beceme too monotonous and soon took on a look of work and only a few really catered to it. Then President Eliot, Prof. Anderson and Prof. Robert J. Roberts formulated a plan that has since been the accepted standard of all Educational Institutes in the world; this was to make exercise, play. Every known game was encouraged new games were made, and Calisthenics wee put on the basis of preparatory work to higher Physical Education. Since that time there has been no doubt in the mind of any College that it does pay. The leading scholars were atheletes, more work and better results were accomplished; less sickness and unhealthy students then had ever been the College's privilege to have, were enjoyed.

Nowadays the first question the young man asks, "Do they have Athletics?" and nine times out of ten he picks the College that has the best. Athletics is now on a basis that it positively pays a College to cater to it, in sudents and financially. No man can say that a proposition like we are handling will pay the first few years, but if we run our sports straight, clean and honest and get a spirit that is only for Muhlenberg and no other, we are sowing seeds that will in time put Muhlenberg in the front ranks of all Colleges and make us feel proud to say, "Here is my love dear 'Muhlenberg.'"



Alumni.

'69. On May 4th Rev. Revere F. Weidner, D. D., LL. D., the President of the Chicago Lutheran Seminary, sailed for Europe.

'73. Prof. Francis D. Raub has been re-elected Superintendent of Public Schools of Allentown, Pa. In noticing his election "The Daily City Item" contained the following bi-

ographical sketch:

Francis Dimmick Raub, Superintendent of the schools of Allentown, is a native of this State, having been born at Raubsville, Northampton county, September 10, 1850. His parents were Samuel and Mary Dimmick Raub, natives respectively of Northampton and Bucks counties. William Raub, the grandfather, was born in Northampton county, which was also the birthplace of his father, Michael Raub. The first representative of his family to come to America emigrated as early as 1737, and located on a tract of land in Northampton county, which later became the site of the village of Raubsville, named in his honor. Mr Raub was one of three sons and two daughters. In his boyhood days he was a student in the common schools of his native place and after attending the Easton High School, he took a course in a private school at Bethlehem. In 1869 he entered Muhlenberg College, from which institution he graduated in 1873. Then, having fitted himself, he became a teacher and engaged in the school of Phillipsburg, N. J., for two years. Later he was engaged in the same capacity in New Holland, this State, and in 1876 came to Allentown, where he was first employed as a teacher in the First Ward Secondary School. In 1878 he was elected principal of the High School, and discharged the duties of that responsible position in such a thorough manner that he was retained for fifteen successive years. In May, 1893, he was elected Superintendent of the schools of Allentown for a term of three years and was re-elected in 1896 and again in 1899 and in 1902.

The marriage of M. Raub took place June 27, 1876, to Miss Susan Heil, of Warren county, N. J. Mr. Raub is a member of Lehigh Lodge, No. 83, I. O. O. F., in which he is a Past

Grand. He is a member of St. John's Lutheran congregation. He lives at 235 North Fifth street and has one son, Samuel.

'74. Invitations have been issued by Mr. and Mrs. Oscar E. Holman, of St. Paul, Minn., to the marriages of their daughters, Miss Miriam Malliet Holman to Charles Meredith Bend, and Miss Edith Holman to Alanson C. Edwards. The marriages will be held Tuesday, May 2, in the Chuch of St. John the Evangelist, St. Paul. Mr. and Mrs. Holman were formerly residents of Allentown.—Allentown Chronicle and News.

'75. Hon. James L. Schaadt, ex-Mayor, of Allentown, Pa., is one of the applicants for a charter for the Merchants' Light and Power Co.

'76. On Sunday, April 30th, Dr. S. E. Ochsenford, of the Muhlenberg Faculty, preached in Grace Lutheran Church, Bethlehem, Pa.

'77. A recent number of The Lutheran contained an article on "The Centenary Celebration of the Birth of Hans Christian Andersen" from the pen of Rev. John Sander, Superintendent of Nicolett County, Minn.

'78. At the recent election for City Superintendent of Allentown, Pa., Dr. H. H. Herbst, the President of the Board of Control, presided over the convention of Directors.

'80. "Historic Homes and Institutions and Geographical and Personal Memoirs of the Lehigh Valley," is the title of two handsomely bound and printed volumes, issued by the Lewis Publishing Company, of New York. As the title indicates the books treat of the histories of the counties, their institutions and the histories of persons prominently identified with their business, religious and socitl life.

The literay tone of the book is far superior to that of the average history, due to a great extent to the work, care and suprvision of Dr. George T. Ettinger, who was one of the editors. His associates were John W. Jordan, LL.D., of the Historical Society of Pennsylvania, and Edgar Moore Green, A. M., M. D., of Easton.

The volumes give a concise and comprehensive manner the

histories of Lehigh and Northampton counties, their prominent institutions and the homes and histories of many of the prominent mne in the Valley, who, in their various spheres of activity have made these two counties and the Valley what it it. The volumes are handsomely and profusely illustrated, including many portraits of prominent men, both living and dead.

It is a work which is particularly valuable as a work of reference. It represents an immense amount of painstaking labor and research, and for its historic accuracy, its able literary style and valuable information the community is indebted to Dr. Ettinger. This refers to that part of the history pertaining to Lehigh county.

The genealogical work is particularly interesting and in some families, particularly that of the Schindel family, represents years of labor and exhaustive research. It is a work which is a credit to Dr. Ettinger and his associate editors. It is a history which will be of interest to the student, the merchant, the professional man and newspaper men in general. To those interested in genealogical research it is valuable.— Allentown Daily Item.

- '81. The address of David J. M. Kuntz, Jr. is 67 Pearl street, Brooklyn, N. Y.
- '83. Rev. Prof. William A. Sadtler, Ph. D., Professor in the Wartburg Theological Seminary, Dubuque, Iowa, recent ly had a narrow escape in a trolley accident. Fortunately he and his family received only a very bad shock together with bruises and scratches.
- '84. At the recent re-dedication exercises of St. John's Lutheran Church, Allentown, Pa., Rev. S. A. Repass, D. D., pastor, Rev. Wm. D. C. Keiter, President of the Allentown Conference, preached an excellent sermon.
- '84. Rev. A. L. Benner, '01, of Richmond Hill, N. Y., sends the following notice of an interesting event to The Lutheran:

A large number of Lutherans from Brooklyn and vicinity gathered in the Church of the Redeemer, Friday evening, April 7th, to hear the Rev. Dr. J. A. W. Haas speak on the

subject of Higher Education. Before the meeting the members of the Brooklyn Pastoral Association, pastors of the neighboring suburban towns and a number of prominent laymen, including the Hon. Chas. A. Schieren and Prof. E. D. Shimer, Ph.D. (M. C., '74), were entertained by Pastor and Mrs. Weiskotten. The genial pastor and his wife had provided a host of good things to satisfy the palate and please the eye. What was especially pleasing to the eyes of the Muhlenberg alumni and their friends were the college colors, "cardinal and steel grey," which adorned the center of the table.

At the conclusion of the dinner Dr. Haas made some earnest and appropriate remarks, after which Pastor Weiskotten and his guests proceeded to the church, where the meeting proper took place. The vesper service was conducted by the Rev. W. A. Steinbicker and the Rev. H. P. Miller, both alumni of the college. The vested choir of the church added to the interest of the service by leading in the responses and rendering special music.

Dr. Haas was introduced by the pastor of the church, the Rev. Dr. Weiskootten, a member of the class of '84, who reminded the audience that as a classmate in the theological seminary and as a former pastor in New York City he was no stranger to him nor to the Lutherans of Brooklyn. He struck the proper keynote when he called Dr. Haas "the President of our College, because Muhlenberg is the college to which the Lutherans of the East must look for the future occupants of our pulpits."

The address of President Haas was received with profound interest. He first explained the true meaning of "Higher Education," and then very eloquently spoke of "the great advantage the student of the small college has." In the university the student will specialize and lack the full knowledge of wider truth. But the small college will help the student to lay broadly his intellectual foundations, carefully and soundly adjust his aesthetic sensibilities, give him a balanced thought or moral problems and as in the case with Muhlenbeg, give him a thorough religious training. In short, "the small college develops the cultured, liberal man and prepares the way

for him to specialize in the university."

The opportunities for our Lutheran young men at Muhlenberg were touched upon. The promise was made that if the Church would supply the men and the means, the College would furnish the brains. He reminded the audience that the push of the great Metropolis was needed in order to reach the ideals for which he strives.

At the conclusion of Dr. Haas' impressive address, the pastor of the church voiced the sentiments of his brethren in the ministry, when he said how earnestly he hoped that the Brooklyn and neighboring churches would furnish a large number of the future students at Muhlenberg and help to suply the means necessary to carry on the work of the college. The occasion was one of special interest and marked an epoch in the history of English Lutheranism in Brooklyn.

'85. We are happy to be able to report that Francis G. Lewis, Esq., City Solicitor of Allentown, Pa., is recovering from a severe illness caused by gall stones and a congested liver.

'85. On April 26th Vienna Lodge, No. 847, I. O. O. F., of Allentown, Pa., celebrated the eighty-sixth birthday of Old Fellowship, on which occasion Past Master Wilson K. Mohr, Esq., delivered an able historical address.

'89. We are very glad to report that Dr. J. Wyllis Hassler, of New York, is recovering from an operation for appendicitis.

'90. John J. Yingling is interested in extensive land speculations and improvements in the western portion of Allentown, Pa.

90. Hon. Alfred J. Yost, M. D., is now Mayor of Allentown, Pa.

'91. From The Montreal Daily Star, of April 17th, we clip the following:

In the presence of a large congregation, amidst decorations of palms and cut flowers, a class of twelve young people were yesterday (Palm Sunday), confirmed in Stanley Hall, by the acting Lutheran pastor, Rev. M. J. Bieber, with impressive services and a special sermon. Twenty-nine new members

were received by profession of faith, making a total of 112, seventy-ne having been received at the organization of the congregation, January 15th. The Sunday School numbers 62, and the Missionary Society 23 members.

At next Sunday's service, which include a Sunday School Easter programme at 11 a. m., and Holy Communion at 7 p. m., the Rev. Dr. J. C. Kunsman, Lutheran missionary superintendent of the General Council, will be present and speak. A permanent pastor has been called by the Mission Board, in the person of Charles G. Beck, of Mahone Bay, a native of Pennsylvania, U. S. A., a graduate of Muhlenberg College, Allentown, Pa., and of the Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa., Rev. Mr. Beck will reach the city with his family in time to take charge of the congregation on May 21st. He has done efficient work in his present parish and comes to the congregation highly recommended.

'91. Mr. and Mrs. Joseph P. Shimer, Allentown, Pa., recently welcomed a little maiden to their home.

'92. Rev. Adam L. Ramer, Ph.D., of Scranton, Pa., has been sent to the Lutheran authorities in Hungary to secure several ordained ministeers to attend to the spiritual needs of the Slavok Lutherans in the coal regions.

'93. At the annual election of the Livingston Club of Allentown, Pa., Samuel B. Anewalt, Jr., was elected a member of the Board of Governors.

'94. The wedding of Allen V. Heyl and Miss Emma Kleppinger, daughter of Mr. and Mrs. George Kleppinger, of North Sixth street, Allentown, Pa., recently took place at the home of the bride's parents. After an extended trip the hap py couple will reside in their new home on Thirteenth street, the gift of the bride's father.

'94. From The Lutheran we clip the following:

Last fall the Rev. F. C. Longaker, pastor of St. Mark's English Lutheran Church, of Newport, Kentucky, opened a parish school, and enrolled nearly all the children of his parish therein. The school has been in successful operation from that day until the present time. Several weeks before

Advent, the pastor preached a sermon to his congregation on "Christian Education," announcing that the school would be begun, and outlining the course of study to be pursued. The opening day was announced, and the scholars came, with the result as stated.

Fortunately the city board of education of Newport has a rule to the effect, that pupils whose parents desire them to pursue a special course of study may be excused without prejudice on-half day each week. In order to show that the scholars were really in attendance at such a special course of study, it is necessary to provide each of the scholars of this Lutheran parish school with an attendance card, which they hand to the teacher of the public school.

'94. Rev. J. William Heintz has moved from East Stroudsburg, Pa., to 6041 Elmwood avenue, Philadelphia, Pa.

'95. The St. John's Lutheran congregation of Nazareth, Pa., the Rev. Luther D. Lazarus pastor, has purchased the interests of the Reformed congregation in St. John's Union Church, Nazareth. The Lutheran congregation, according to the agreement of the sale, paid 10 per cent. of the purchase price at once and within 30 days from date of sale will take possession of the property. The consideration was \$5,000. The sale was held on Saturday.—Allentown Chronicle and News.

'96. A neat souvenir, containing a history of St. Mark's Lutheran church, South Bethlehem, Pa., read by the pastor, Rev. F. E. Cooper, at the celebration fo the 15th anniversary Jan. 24th, 1904, has been issued. It gives exterior and interior views of the church building and a portrait of the pastor. A directory of the membership also appears in the souvenir.

'96. At the exercises of the Sunday School of St. John's Lutheran congregation, Allentown, Pa., held in connection with the re-dedication of the church, Revs. F. E. Cooper, and J. J. Schindel, as former members of the school, made addresses.

'96. Joseph C. Slough, Esq., of Allentown, Pa., is an en-

thusiastic member of the Sons of the Revolution.

'97. Rev. Wm. M. Kopenhaver, Macungie. Pa., succeeds Prof. S. E. Ochsenford, D. D., as English editor of "The Lutheran Church Almanac."

'98. Rev. Charles G. Beck, of Mahone Bay, Nova Scotia, has accepted a call from the English Luthern Mission, Montreal.

'98. On account of the state of his health Rev. John K. Sullenberger has resigned his charge at Quakake, Pa., and has removed to Allentown, Pa.

'oo. The Lafayette Lutheran is a new parish journal issued under the management of our active missionary at La-Fayette, the Rev. E. D. S. Boyer, and furnishing the parishes of that section of the State of Indiana with a medium of communication.—The Lutheran.

'oo. The address of Rev. Charles K. Fegley is 1306 Franklin street, Allegheny, Pa.

'oo. Rev. Wm. M. Horn is the Secretary of The Lutheran Ministerial Association of New York City.

'oo. Under most auspicious circumstances, Grace Ev. Lutheran Church, of Lehighton, Rev. Frank S. Kuntz, pastor, was dedicated on Sunday morning, April 2, 1905. Sixteen months ago thirty-three Lutherans, feeling the need of a Lutheran church where the services might be conducted entirely in the English language, formed an organization to that effect. Through the kindly assistance of the Mission Board, they were enabled to call a pastor, and no within in less than a year, a beautiful church home has been secured. A corner lot, 98 feet by 132 feet, was purchased.

The new church which is eventually to be used as a Sunday-school room, is erected on the rear of the lot, so as to permit of enlargement as occasion requires with the least possible expense and inconvenience. The church is 41 feet 3 inches wide by 67 feet long, with a gallery in the rear, and will seat about 350 people. It is built of brick laid up in red mortar, with cement blocks for foundation and corners. The interior is most inviting and is very complete in its appointments.

Seventy-seven 16-candle power incandescent lights, operat-

ed from a central switchboard of ten circuits afford ample lighting. The building is heated by steam. By using X-ray wall radiation, there is a geat saving of space over the ordinary radiation. A brass altar railing and hand rails leading to chancel presented by a member, greatly enhances the beauty of the interior. The chancel furniture and seats are of golden oak. The organ which is a two-manual Estey, with separate pedal bass, was presented by Mr. Bear, a silk manufacturer, not a member of the church. The dedication sermon was preachd by Rv. C. C. Boyer, Ph.D., of Kutztown. On Monday evening, the pastor's father, Rev. J. J. Kuntz, of Freeland, and Rev. Wm. Penn Barr delivered addresses; on Tuesday evening town pastors presented greetings, while on Wednesday evening Rev. Edgar Xander and Dr. Rehrig spoke. The cost of lot and building is \$10,000, of which onehalf is provided for. The present membership is forty-seven. The prospects for a large and flourishing congregation are very bright.—Th Lutheran.

Schell, pastor, has received a Carnegie organ.

'or. Sunday, March 26th, was a day of rejoincing to the pastor and people of St. Matthew's Lutheran congregation at Northampton Heights. This day had been set apart for the dedication of its new church edifice. The attendance at all the services was very large. The dedication sermon was preached by the Rev. W. D. C. Keiter, President of the Allentown Conference. After the sermon the first child born in the congregation since its organization was baptized by the pastor. In the afternoon Sunday-school services were held; addresses were made by Prof. A. A. Kunkle and Revs. W. J. Bieber and V. J. Bauer. In the evening, sermons were delivered by the pastor, Rev. S. M. Wenrich, and Rev. G. D. Druckenmiller. Rev. A. B. MacIntosh preached on Monday evening, Rev. F. E. Cooper on Tuesday evening, Rev. L. D. Lazarus on Wednesday vening, Rev. J. O. Leibensperger on Thursday evening, and Rev. H. A. Kunkle on Friday evening. The new edifice is a very neat frame structure with an auditorium and two Sunday-school rooms.

'02. Samuel E. Moyer, of Catasauqua, theological student

at Lancaster, preached for the third time in the new Friedensburg charge, of the Reformed Church, in Schuylkill county. An election was held which resulted in a unanimous election in the whole charge. St. John's (Friedensburg) cast 33 votes; St. Paul's (Summer Hill), 39 votes and St. Mark's (Brown's) 25 votes; total, 97 votes. He will finish his term on May 11, and will become the pastor of the new charge June 1, and will move to Friedensburg about July 1. Mr. Moyer is the son of ex-Assemblyman Jonas F. Moyer and was graduated from Muhlenberg College in 1902.

'02. Clinton Zerweck is continuing his post-graduate work in English at Yale University.

'03. John B. Gisinger is a teacher in the Bethlehem High School.

Exchanges.

It affords us a great deal of pleasure to have added to our list of exchanges the following:

"The Blue and Gold," "The Normal Review," "The Red and Black," Reading High School, "The Journal," Easton High School and "The Junto."

The Red and Black does not only make a very good appearance throughout but it contains several very interesting articles. It ranks very high among our other High School journals.

We are always glad to see *The Idealist*. We commend the editor and her assistants for the excellent articles, which their publication always contains and because it is so well edited throughout.

The Buff and Blue has laid special emphasis upon the exchange department in its last issue. It gives a very full criticism of several of its exchanges.

The March number of *The Susquehanna* we are sorry to say, is not up to its former standard. Not only could the exchange column be greatly improved but the literary department as well. We would also urge the editor to try and get it published earlier in the month since it is almost always one month back compared to the other exchanges.

Among our first class exchanges can always be found the Bucknell Mirror. This journal gives always a due share of attention to the literary department. Among the literary articles, which the last issue contains we make special note of the one, "Was Emerson a Christian?" The journal could however be still improved by adding an exchange column.

College Breezes needs more literary material than a few short editorials. There is always opportunity for the associate editors to display their literary powers. We also fail to find an exchange column in this publication.

The Sketch Book needs a revision all over. A college journal ought to contain more than locals, a few jokes, and the mere happenings at College. It ought to be every student's aim to develop his or her literary talents, and we therefore hope that in the coming numbers of this journal we will find a greater display of the literary ability.

We never fail to appreciate *The Delaware College Review*, and we make special mention of the literary department in the April number. The editors are to be commended for their faithful work.

The cry of The Human Soul and Knowlege and Faith, as they appear in *The Comenian* are both excellent articles and we would like to urge the readers to read these articles with care as they are highly worthy of ones perusal. We would however like to see an exchange column added to this publication.

Lady Teacher—Now Johnny, in what tense am I speaking, when I say, "I am beautiful?"

Johnny—''In the past.''—Ex.

Geniuses may go about unshaven, but don't try to measure all men's knowledge by the length of their hair.—Ex.

"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles, I can subtract from his physical energies; I can multiply his aches, and I can divide his mental powers, I can take interest from his work, and discount his chances for success.—Ex.

Husband—"My dear, did you notice that gentleman who just got off the car?"

Wife--"Do you mean that dark, heavy set man in the light

gray suit, brown derby hat, and low tan shoes, wearing a turn-down collar with a narrow black tie and diamond in, carry a book and a silk umbrella with a heavy goldmounted handle?"

. Husband—"Yes, I guess—."
Wife—"No, I didn't notice him, Why?"—Ex.



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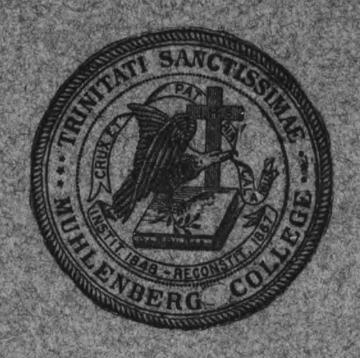




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THE MUHLENBERG

"Literae Sine Ingenia Banae"

VOL. XXII.

ALLENTOWN, PA., JUNE 1905.

No. 10.

BACCALAUREATE SERMON, June 25th, 1905.

1 Cor. 16: 13:-Quit You Like Men.

There are times and occasions in our lives, which serve peculiarly to help us in obtaining a better grasp upon ourselves, our place, our purposes and our aims. To such special seasons of opportunity belongs the time of graduation. It serves as a review of the past. It should help us to an outlook into the future. When the preparatory study ends because it is about to merge immediately into life, or into special training for our settled call or profession, we stand at the parting of ways. Now, more and more, life's real battles begin. The skirmishes have preceded. The present ideal of the College, which makes students men selfgoverning as to honor and arouses them to their vital social relationship, offers the preliminary contest. But life is not academic. Therefore no college can be the substitute for life, although it is the fitting preparation.

Remember, then, that you are simply girding on the armor. And, therefore "let not him that girdeth on his armor, boast himself as he that putteth it off." As you line up for life's contest, it is for you to learn to be doughty fighters, and to approve yourselves as good soldiers of Jesus Christ.

What is most essential in this warfare is contained in the injunction of St. Paul to the Corinthian Christians, and through them to us all. It is the message: Acquit yourselves as men. And the thought that we are to be men St. Paul expressed by the one word: "Andrizesthe." This

word is full of virility and strength. It suggests true manhood. There is a living succession of true men, and no doubt can destroy this. Cynicism may light its lantern and look for a man, but daylight reveals many a man. Sad times may come when the preacher must cry out as did the prophet Jeremiah: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth," and yet there are those who have not bowed their knee to the false gods. There are ever men, and the elements of manliness are before us not simply through ideas but in ideals. Despite human weakness and sin manhood lives. And though with Pope we may say of man:

"Chaos of thought and passion, all confused;
"Still by himself abused and disabused;
Created half to rise, and half to fall;
Great lord of all things, yet a prey to all;
Sole judge of truth, in endless error hurled;
The glory, jest and riddle of the world."
yet again we conclude with Fletcher:

"Man is his own star, and the soul that can Render an honest and a perfect man, Commands all light."

The present as well as the past has its men, some of them leaders of nations, in whom strenousness and simplicity, nobleness of mind and loftiness of character, combine in mutual harmony. Nor are there wanting in humbler stations men of many virtues and graces, who, though humility restrains them, might well say: "I am a man." Out of such lives we take those prominent elements of manhood, which we must contrast with what is unmanly, as we look upon

MANHOOD AS VITAL STRENGTH.

The first element of this strength to be noted is HAR-MONY. All true strength is not that of a single part, but of the parts fitly joined together and compacted in the whole. A strong beam is one which bears the strain equally and in equal distribution. A strong tree is one developed symmetrically in all its divisions. A strong animal is one which has a balanced use of all its functions. Strength of body is not

the power of a single muscle. A powerful mind is that of equal growth in every direction. Balance, poise, harmony form the fundamental elements of strength. The old Greeks knew this truth and unfolded it in the sphere of the beautiful. The body, the mind, and then life were to be the music of its separate chords. Now this ideal, embodied in magnificent sculpture, but more than that, striven after in life, is again receiving attention. Strength as beauty and beauty strength are being again valued in deed. And it is well that this nobility of harmonious body and intellectual strength is conjoined. But we must not forget that the Spartan ideal, and even the Roman ideal, in which the moral under the aspect of law has a larger part in the harmony of strength than in Greek thought and life, are but steps toward the goal, and not the full end. They are valuable to-day wherever the mistaken mediaeval ideal of saintship obtains, which means a lean, meagre, starved body for the fatness of the soul. But when, on the other hand, muscle and brawn are overemphasized, when the successes of colleges are partly expressed in scores and innings, when enthusiasm is kindled over the hero on the football field to the depreciation of the hero in the quiet study and laboratory, when the populace at large measures the efficiency and narie of an institution by its place in the athletic column of the newspaper, when the young man chosing his college has as controlling motive its athletic record, there is a lack of balance in the conception of mainood. There is a reversion to a stage lower than the Greek ideal. Over against this we must give living expression to the full harmony of the Christian deal in which personality and spirit give final answer to the problem of strength as harmony, by elevating the moral, and taking up the bodily and intellectual strength into the high power and enduement of the Spirit from on High as He dwells in men, making them temples of the living God.

Out of such harmony a true life grows. It is not a life dwarfed by a single interest, efficient as it may be by singleness of purpose. There is no weakness because of continued tension in one direction. A life with nothing but business, nothing but pedagogy, nothing but law, nothing but medicine,

nothing but theology becomes a contracted, small and narrow life. A man is a man in so far as he is full-orbed, large, deep, wide in unison of character.

Manliness also includes OPENNESS. With eyes and ears open to the old and new in nature and the great universe, heedful of its problems and thinking on its mysteries, with mind and heart directed to humanity, its social and moral questions, with soul and spirit uplifted to God, in contemplation of His truth and searching out His wisdom, thus groweth a strong man. Those who have finished, who rest upon little shibboleths, who inherit their thinking, who lazily put on the outworn forms of another age and creep into the castoff shells of a past once living, are not strong, but merely rigid. The Christian, above all the protestant Christian, has no fear of any new real fact and truth; he does not fear to think for himself. But while such candor toward the new and openess to real advance must not be neglected, it ought not be interpreted as the Athenian curiosity for something new. We Americans must especially guard against being carried away by the latest striking discovery of the newspaper or the quick hypothesis of the magazine. When a man is accessible to the truly new and valuable he will not be caught by any novel fad. His mnd will not be carred away by the streams of matter and the whirlpool of force, because, forsooth, these lie along the currents of present scientific thinking. He will not interpret heaven and God by molecules and atoms, he will not subsume the supernatural to natural selection, he will not judge moral truth on lines of mere adaptation and struggle for existence, because he is so open that he has learnt to distinguish between fact and theory. In oppositon to this fashionable trend there is another daily gaining. It is the idealistic fad. With some it takes on the form of psychic research, looking into dreams, ferreting out the dark subconscious, to evade, as it were, the grossness of nerve-action and brain localization. With others the most spiritism takes on the name of science to delude the common people by high-sounding terms, which cover a multitude of sins. A strong man because he is open to all truth, is not enticed by such passing errors and halftruths. He does not take them up with hysterical effeminacy, but says: "Nebicull transibit." (It's a little cloud, it will pass over.)

With the openness that is not to be led astray there is combined CONVICTION. Conviction lays hold upon the firm elements; it is definite. The human mind and heart cannot be a stage over which now this, now that player struts, plays his part, and passes out. He that has mind and heart must be the manager of the human drama, else it will become a veritable comedy or even tragedy of errors. It is the man who should finally write the plot of his own life. Great principles must guide him, living truths must be the centre around which apperception erects the phenomena of life. Any man, who will take and hold a true place, must have not simly views, ideas, passing fancies, but vivid and strong convictions. These must compass every part of knowledge and truth. Now it is one of the strange facts of to-day, that, while every right is given to convictions upon all sorts of human theories, conviction in religion, definiteness of creed, is rejected as unworthy of a man. As far as there is any definite expression it is rather a negative conviction to have no positive faith. By sentiment, by a feeling of liberalism men attempt to settle the problems of eternity. Therefore what this age needs is men of knowledge and culture who have definite and clear convictions and are not afraid to utter them. Those who have a hope must hold it, and be able and strong to give reason of the hope that is in them.

A true man is FEARLESS. He will stand his ground upon the truth fairly seen and upon the convictions justly formed. Above him there will be no cringing, no eye-worship nor men-service, no small diplomacy, no political duplicity. Black will be called black; wrong will be labelled as it deserves. Such men are called for in every place, in public and private station. It is courageous in a great city to break with a political machine, provided you are not forced into fearlessness of consequence by a great popular movement. It is easy to have courage and to awaken to independent will and power when you see the storm brewing, that will overthrow the weaklings. But true fearlessness is not made of such stuff. It is found when the multitudes are against you.

It is the dauntless attitude for the right though the world rise against you. By this fearlessness the mouth of lions is stopped and the world is moved out of its course. One Athanasius won the day for orthodoxy; one Luther broke the assumptions of the papacy; one Wesley stood first alone against the deadness of a whole national Church. These men and their peers in affairs national or social have advanced the cause of humanity and truth. They were not foolhardy seekers of martyrdom, they did not court danger, they were no self-constituted reformers, but they took their cross upon themselves. And they would rather have been crucified than to have swerved from the right. In this very thing were they men.

Fearlessness that it may not be wild risk, must have CON-SIDERATENESS as its mate. Considerateness is that gentle quality which seeks first to remedy by sweet reasonableness. It regards the rights of all, even of the sinner. But it dare not be interpreted as idle acquiescence in the wrong, nor lack of moral backbone. It is begotten of holy love, not of maudlin sentimentality. It suffereth long, it beareth, endureth, hopeth, but it does not bestow bouquets upon the criminal, and cover up sins which keep on festering in individuals and the body social. There is a time for considerateness, there is a time for the burst of mighty indignation. Woe unto those who cry: "Peace, Peace" where there is no peace. With such firmness unmoved let charity have her perfect work.

These few elements of manhood as strength, harmony, openness and conviction, fearlessness and considerateness as they everywhere touch the moral, should rest also upon GEN-ERAL HIGH MORAL PURPOSE. He is a man who looks to "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." "If there be any virtue if there be any praise" on these he thinks. There is at present a large amount of discussion of ethical culture in private and public life, but the practice is small. What is lacking are men who put manly, moral purpose into all things. With this one truth have we

sought to impress you. In matters of primary and secondary worth we deem it well that you should learn this principle with in the walls of your Alma Mater. Honesty in class, honesty in athletics, honesty everywhere, even though others beat you and sneer at you. Truthfulness in act as in word, though others prosper by lies. Justice though the unjust may for a time flourish like the bay-tree. The independence and loftiness of moral purpose in things as they come, even the little things make the man, who is ready for great things on the great day. Let this be the one impression, the one diploma of your Alma Mater: Be true to things high and noble in sight of men and God. Eschew evil, avoid playing with things questionable be always right, even if you fail outward success. Better an honest bankruptcy, than a dishonest trust. This choosing of the better things ought to mark the graduate of the Christian College above all other men.

With high moral purpose let there be DEEP FOUNDATION OF FAITH. Faith is a forbidden word among some men. Belief in anything supernatural is regarded as a relic of the dark past. The present tendency is to reconstruct faith on the basis of morality, not to purify morality out of the living fountains of faith. You well know that by faith we do not mean creed. Creed is for the intellect, faith is for the whole man. It is the grasp which man has upon things invisible, and eternal, upon God, immortality and righteousness, Christ and salvation, not by virtue of his own mind, heart or character, but through simple, childlike dependence and communion with God through Christ. It is this which makes the men, who go forth blessed and to bless.

Can we close without realizing, that in attempting to analyze a few elements of manhood as vital strength, there is behind all human ideals the one supreme ideal, who is full reality, Christ Jesus, the man above all men, the unique man, the apex of whose humanity reaches up into his divinity. Who can paint the perfection of his manhood, in which the power of every temperament, the strength of every disposition is summed up, as he conjoins gentleness and power, affection and firmness, condescension and majesty, the one altogether manly, the one altogether lovely? Him we shall

find not at last by analysis of His harmony, but by the meditative and adoration of the Spirit into the ever fuller stature of His perfect manhood. Amen.

VALEDICTORY.

As we stand to-day in the first beams of twentieth century light, we note the progress of the last one hundred years with amazement. Achievements in the scientific world have been marvellous. His elemental forces of nature have been secured and been made subservient to man's purposes and needs. He has dared to penetrate into the bowels of the earth to count the constellations in the heavens and to determine the constitution of the sun. In our own country, the names of Langley, and Edison are synonyms of greater names in a future greater scientific development.

In the industrial world, the advancement has been none the less noteworthy. The natural resources of America are practically unlimited. The coal-fields of Schuylkill County alone are reputed to be worth more than seven times the amount of gold in California. The armor-plate that decked the sides of the battle-ships engaged in some of the greatest naval conflicts the world's history has recorded, in connection with the Russo-Japanese war, was made six miles from here. The evolution of the match, the sewing-machine and the reaper are eloquent tributes to the inventive genius of Americans.

But what about the educational phase? Popular instruction was unknown, aye, it was even deemed unnecessary under monarchial systems of government. But the maintenance of our institutions calls for the education of the masses. The weight of this profound truth has wrought the deep conviction in the hearts and minds of the American people that our educational interests cannot be too jealously guarded. And what have been the results? The most supreme satisfaction that can come to our people is the knowledge that an efficient school-system is not incompatible with a representative democracy. Our educaional method has taken the obscure boy from the backwoods and raised him to the dizzy heights of

fame and eminence. It has placed the poor man in possession of a wealth more enduring than that of a Rockefeller. It has builded our cities, it has developed our resources, it has annihilated time and space, aye, it has well-nigh intoxicated men with the powers committed to their possession.

This is but a feeble tracing of the alluring vista that opens up before the eyes of the educated young man as he stands on the threshold of life's real beginning. It presents a glorious opportunity, yet withal, one fraught with much responsibility. His privileges are many, but his duties are none the less sacred.

The fundamental principle of our government involves participation by all, and it is right here that the educated mind finds one of its most important functions yet to perform. Rich as is our heritages, yea our governmental periment has not been entirely successful. are excrescences in the social and political worlds ticularly. It is a sad commentary on American civilization to note that the best blood and brains are not always found in the most useful spheres of activity. And nowhere is this more apparant than in the political life of a democratic state. Let those who would decry corruption in high places be ever mindful of the fact that they have just the sort of thing that they tolerate. The erroneous theory that the state and the individual should be alienated is exactly the basis for much of this deplorable state of affairs. When men have come to fully realize that the state is the agency for the most complete self-development, then will there be a more salutary adjustment of matters. It is the business of the educated man to contribute his share toward the maintenance and development of the best form of government that finite minds have ever fashioned. The false conceptions of the terms machine, politician and gang need to be supplanted by a sincere and unselfish desire to be at least a worker in the ranks, if one can't lead. The theory that the strong men of a community must hold aloof from, must not be identified with the interests of their time and place is fundamentally false. Ignoble ease and blissful indifference to the status of affairs in the world about him is not the proper attitude for the man of

brains and capacity for achievement to-day. A bold reference to one of the most momentous problems agitating the industrial and social worlds at the present time—that of capital and labor—is sufficient to show the need of earnest thought and sober reflection on the part of those capable of

grappling with such an issue.

But is there nothing beyond all this? Is there no other mission for the educated man than to aid in the political, industrial and social welfare of his country? Paramount to all these obligations is the vital importance of developing a lofty moral sentiment. The permanence of our institutions depends entirely upon the spirit that pervades them. The most precious asset, therefore, of an individual is the possession of a noble character.

"The purest treasure mortal times afford, Is spotless reputation,

This aside, men are but gilded loam or painted clay."

Man is essentially a religious being. Ours is the Christian faith, one that appeals to the understanding, as well as to the heart. It follows, therefore, that the highest type of educated manhood and womanhood should be the noblest exemplars of the doctrine of the lowly Nazarene. What we need to-day is a quickening sense of their functions, duties and responsibilities on the part of men everywhere. "Grant me to see and Ajax wants no more" was the prayer of the hero of the immortal Iliad in the darkness that enveloped the Grecian camp. God grant that men everywhere may see their opportunities for achievement. May it be the lofty, sincere purpose of the educated man to give to humanity the best that he can of his talent, his energy and his service.

Heard are the Voices,
Heard are the Sages,
The Worlds and the Ages:
Choose well; your choice is
Brief and yet endless.
Here eyes do regard you,
In Eternity's stillness;
Here is all fulness
Ye brave, to reward you;
Work, and despair not."

We, as a class, have gathered to experience those formali-

ties which mark the close of our active relation with our Alma Mater. And in this formal leave-taking, we instinctively give to you, our Honored President, the first expressions of regret at parting. It was just one year ago that this very edifice was the scene of an impressive ceremony. The incident marked the beginning of your connection with Muhlenberg College as its head. It was then that you pledged your best endeavors to the task of directing and promoting the interests of our Alma Mater. Whilst it may be soon to refer to results, yet the status of affairs at the institution to-day both with respect to equipment and method, is the best testimony whether or not that pledge has been kept. As a class, we have benefitted by your words of wisdom and advice, and we experience genuine regret upon the occasion of our separation from you. May we not give expression to the sincere wish that an even greater measure of success shall reward your future efforts. I bid you farewell.

Gentlemen of the Faculty: The reward that comes to those engaged in your profession is not a pecuniary one. It is found rather in the consciousness that you have stimulated some mind to action, that you have aroused in some soul a desire for higher and purer ideals; in short, that you have tried to develop the more complete man. After having been in contact with you for four years, it were a perversion of the truth to say that we have not benefitted. We are deeply sensible of your unselfish efforts in our behalf, and it is with feelings of sorrow that we now sever the student-relation with you. As we go out into the world to learn from that more harsh, tho' often salutary teacher, Experience, we shall cherish fondest remembrances of you all. May you fare well.

Gentlemen of the Board of Trustees: You are to be congratulated. Muhlenberg College to-day need not suffer in comparison with similar institutions with respect to material equipment, comforts and advantages for her students. That these things have been made possible is purely the result of your unstinted labors and ceaseless endeavors. As a class we appreciate the privileges we have enjoyed and we bid you farewell in the hope that you will continue to add to the increasing fame of our Alma Mater.

Fellow students: During our association with you we have formed friendships which a mere separation from you cannot sever. As we leave you we trust that you will emulate what in us may have seemed good to you, and that you will likewise profit by mistakes we may have made. May all your functions in and about college be discharged with an eye single to the honorable advancement of our beloved institution. We bid you God-speed in attaining the goal set before you.

Citizens of Allentown: We regret to depart from your midst. It has been singularly fortunate for those of us who have come from distant localities to have been cordially received and treated during our stay here, and your hospitality and bearing are the most powerful rebuke to those who would basely slander or calumniate the name and fame of your fair city. As we part, we carry with us none but kindliest feelings toward you and we believe that upon the occasion of any return to your midst we would be just as sincely welcomed and received as during our present sojourn.

"When finally we come to say—
'Good-bye' to our dear old friend,
Oh, may there never come a day,
When our love for her shall end,
But may we ever have a spot
So pure in our hearts for her,
That none can say that we e'er forgot
The meaning of Muhlenberg!"

And now, dear classmates: That which changes all things, yet itself never changes, has brought us to this stage in our careers. So perverse is human nature that, whilst we oft would have hastened the approach of this day, the stern reality of its presence occasions only regret, and we fain would parry it aside and linger just a little longer. Our collegedays are over. We must part. Ours have been common interests, ours have been common joys, and ours is now a common sorrow in this moment. Just what the future will reveal is not made manifest here and now; but this one thing I know, that Time cannot efface the memory of the hallowed associations and friendships formed during these years, but it will rather mellow them into blissful reminiscences as we

go on in life's journey. May we quit ourselves like men, may we stand for all that is good and pure and honorable and inspiring, and finally, at the sunset of Life's little day, may we all gather in one grand, perpetual reunion, in that land that knows no sorrow to receive the meed that comes from a life well spent. I bid you, one and all, a long, sad farewell.

J. R. Tallman.

THE PHILOSOPHICAL ORATION --- The X in the Problem.

It was a great day for this world when man stepped upon the scene. Wondrously strange as was the world into which he was ushered, man found himself more powerful still, for he is a mystery second only to God. Certain forms of philosophy and science have done much to cheapen man. An ancient group of thinkers adopted the formula, "the aim of philosophy is to despise life." This old feeling of stoicism made man so cheap that suicide became the end of existence. A modern group of scholars has placed man at the head of an ascending series of brutes. He is compared with the bee and the ant and it is affirmed that man is as much beter than a sheep as his facial angle is larger and his brains heavier. Man is lowered to the mere level of the animal with a brain that secretes ideas as the heart secretes blood.

We are told that all the excellences of the lower animal creation are swept together in man's single person. But when we have confessed that all the excellencies distributed among animals are united in man's body, we must recognize that where the animal life stops man's life begins afresh and goes on to a thousand new and varied forms of perfection. Man's life is shot through and through with sacredness and although at the bottom man may be animal, at the top he is consciously divine.

The supremacy of man over the lower creation lies in his mind. The distance between this little earth and the most remote star is not so great as the distance between the highest animal and the lowest man. If birds and beasts count instructs their chdiefest treasures, man deems his instincts to be

his least and lowest gifts. Two thousand years have passed since Plato enumerated the instincts of the bee and after all these centuries we are told the honey bee has not added a single new idea to its cell. Animals are stationary but man's upward progress is marked by monuments of resplendent genius.

The limits of the brute mind are well defined but the psychologist can no more find out the mind of man to perfection than the theologian can search out God. In the realm of geography the last continent has been discovered and the headwaters of the last Nile explored. But the human mind After centuries of exploration remains the terra incognita. scholars are still skirting around the edge of the human mind as once Columbus explored the creeks and bays along the edge of the new continent. The sea itself is less deep than the mind of the scientist who explores its secret abyss. Mont Blanc is not so lofty as the mountain-minded Coleridge, standing on its summit, forgetting hunger, exhaustion, pain itself, as with eyes suffused with tears, he was wrapped in the contemplation of the sublime. The marvelously beautiful Congressional Library, in Washington, is less impressive than the mind that crowds its shelves. Pronounce the names, Illiad, Westminster Abbey, Magna Charta, Mendelssohn's Elijah, the play of Shakespeare, and we seem to have been carried in some golden chariot far above the level of the brute world where we touch that which is fashioned in the image of God himself.

But the least part of man's divineness is that love of beauty and truth by which he writes poems, builds temples, fashions laws, achieves liberty. The crowning excellence of man is not mind. That which makes man king is soul. Man is more than body, more than mind, man is a living soul. Unlike the beast, when man strikes, he feels remorse. The brute's deed is finished up to date. When death comes nothing is overdue. But man is responsible. Memory is continuous. Conscience freshens old recollections as a chemical bath brings out faded ink. Across man's brow in letters of living white is the divine handwriting. Mariners sailing over the sunken island of Atlantis imagine they hear voices rising from the

submerged city. Thus there are deep convictions lying low down in the hearts of men that ever and anon send up mysterious voices reminding them that they are divine.

The gravest problem philosophy and science have been called upon to solve is the problem of man's destiny. What shall become of man, so infinitely exalted above the brute, with his upward-bearing look, his lofty mind, his divine soul? No other question has so fascinated men; no other problem is so big with wonder and mystery. In the old picture Monica and Augustine clasp hands in the twilight and look longingly into the open sky. How comes it that the stars do fix and hold the gaze of this gifted mother and her son? Are they asking whether or not those stars are inhabited? Whether the people of Mars reap harvests and build cities? No! The old picture has its fascination because every thoughtful man identifies himself with those upward-looking ones who gaze, not at the stars, but at what is beyond them.

Beyond the horizon, what? Here is our problem. Those Athenian judges sneered at the plea of Socrates and gave the sage a cup of poison. But the old Greek swerved not a hair from the right, and put out to sea in the frail bark of his intuitions. Were his hopes realized? Paul achieved our religious liberty. Nero hated freedom. Paul ate crusts, wore rags, slept in a dungeon. Nero drank wine cooled with snow, wore purple, slept on a silken couch. Nero's villiany was successful. Paul died at the hand of Nero's headsman. Has Paul ever had any reward? Has Nero come to abhor his own cruelty? When Alfred Tennyson crossed the bar did he meet his Pilot face to face and greet his loved Arthur for whom he had mourned so long and so well? These, and questions like them, confront every thoughtful man. And so long as man remains a man, so long as he has reason and memory and imagination and conscience, so long will he ponder and dream over the events that shall be revealed when death shall part life's rich but opaque curtains.

How shall we find a solution to the problem of the future life? Philosophy and science have long tried in vain to solve it. They cannot explain the riddle. The immortal life is all confusion to the man who looks at it with the stolid eyes of

mere fleshly sight. There are some things that cannot be solved by the lower mathematics; that will not yield to the Rule of Three. What is the power of a tear? Ask the scientist, and he will tell you exactly what weight it will lift if it be transformed into steam. But who can estimate the love, the sympathy, the mother's prayer, the heart-break that is in that tear? Before Admiral Toga sailed forth to the Battle of the Sea of Japan he sat down in the cabin of his flagship and made an estimate. "We shall need certain things. How much ammunition must we have? how many men? how much coal? How long will it take the Russian fleet to arrive in eastern waters? Where is the best place to lie in wait for it? In what manner shall we meet or make the attack?" That was his mathematical problem. But if that had been all he never would have won the battle. There was one thing he could not put down on paper: the blood that was throbbing fast and hot with patriotic fervor in the hearts of his brave men; the fire that flashed for the empire of the Mikado from the eyes of the sailors that were going with him. There are some things that will not yield to calculation. And so we cannot gather up the future by any Rule of Three which philsophy or science may lay down. It is folly to undertake it. We must come up into the higher mathematics: up out of arithmetic into algebra; up where we shall find an unknown quantity and make allowance for it, and when we find X we must bring faith to bear upon it.

The disciples on the Day of Pentecost made their prayer and Peter rose and preached his sermon. Off yonder in a corner of the open court two rabbis were standing, and one of them said, "This is the new movement. How long will it take these followers of the Nazarene to organize their church? See them standing there and hear yon fisherman preaching about Jesus. How long will it take them to bring a thousand men into the following of the Nazarene at this rate?" And while they looked and pointed their fingers, the strange thing transpired—the X in the problem, the unknown and constantly working factor that men never, never can estimate: the wind began to blow, the fire came down, the disciples stood upon their feet, and those that were round abo t

began to cry out under a power that was invisible, imponderable, and undebatable, "Men and brethren, what shall we do?" and three thousand were added to the church.

In every man the power of an endless life is mysteriously at work. We cannot calculate by the lower mathematics the power of this eternal life which is working in man. It is only when we recognize the X in the problem, and bring our faith to bear upon it, that the question of the future life will become as clear as any solved problem in algebra ever was. For God is the unknown and constantly working factor. Who by searching can find him out? Here is the X in the problem upon which we must bring our faith to bear—God, walking in the midst of men; God dwelling in the hearts of his people, going with their feet, working with their hands, seeing with their eyes, loving with their hearts, and working out in them the power of an endless life.

Charles H. Bohner.



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Editorial.

The lateness of this issue of "The Muhlenberg" is due to considerable inconvenience of the editor and a number of other unavoidable delays.

One of the most impressive epochs of history at Muhlenberg has marked the close of its 38th Scholastic Year. Better conditions could not be hoped for. Fair weather prevailed and the exercises were promising. The Campus and buildings furnished a most inspiring scene to all who visited the school.

A brief account of Commencement Week exercises follows.

COMMENCEMENT WEEK.

The Baccalureate Sermon was delivered by "The President" in St. John's Evangelical Lutheran Church, South

Fifth street on Sunday, June 25th, at 10.30 a.m. See first pages.

On Monday evening at 8 o'clock Dr. Haas tendered a reception to the Senior class at his new and elegantly furnished home on the College grounds. An evening of informal "chat" was followed by a most excellent song rendered by the sister of the Doctor, and an elegant repast. Mr. Shankweiler, the president of the class called on the following for toasts, Messrs. Bohner, Tallman, Rosenberger, Kidd. Dr. Haas responded briefly. The father of Mrs. Haas was also present.

Senior Class Day was held on Tuesday at 2.30 p. m. in the grove to the rear of the buildings. A strong wind somewhat marred the exercises. No Class Day had been observed since 1902 but at the request of many and because personally so inclined the class of 1905 reinstated a former custom.

The following program proved most interesting and more entertaining to a large audience. Music was furnished by the Pioneer Band.

Music.

Master of CeremoniesJohn J. Heilman.
Class History
Class Poem
Music.
Pessimistic OrationRobert K. Rosenberger.
Class Artist
Class Prophecy
Music.
Optimisic OrationI. Howard Kern.
Insigna OrationFrank H. Reiter.
Music.
Key Oration William H Kilne

In the course of the exercises a loving cup was presented by the class to Dr. Wackernagle in honor of the completion of his 25th year of service at the college.

Music.

The Freshmen claimed the attention of the public on Tuesday evening at the Lyric Theatre where they presented a farce comedy entitled, "A Glimpse of Paradise." It was an artistic and financial success. The following had it in charge:

B	usiness Manager
A	ssistant Business Manager
St	tage ManagerPaul Rudh
	Dramatis Personae.
A	dolphus Dove
H	Ienri Beaudesert
F	rank Bellamy
C	ates
	onstable PopeS. G. Beck
L	aura BellamyL. P. Umbenhauer
E	uphemia Speckley
Sı	usanF. H. Marsh

The Junior Oratorical Contest was held in the Lyric Theatre, on Wednesday morning at 10 o'clock. The speakers and their subjects follow: "The Cry of the Masses," Preston A. Barba, Allentown; "Brutus," John D. W. Brown, Lebanon; "A Defense of Inconsistency," Luther A. Plueger, Ringtown; "A Universal Demand," Benjamin L. Romberger, Elizabethville; "The Growth of Liberty," August C. Karkau, Lansing, Mich.; "The Abiding Record," Charles E. Rudy, Lancaster; "The Hero of the South," F. A. Reiter, Richland Centre.. Prize winner, Frederick A. Reiter. Honorable mention, August Karkau and Luther A. Pflueger.

The Literary Societies held their reunions on Wednesday afternoon and in the evening very many enjoyed the "Promenade."

On Thursday morning at 10 o'clock Commencement proper was held in the Lyric Theatre. The exercises were opened with a selection by the orchestra, followed with prayer by the Rev. Gottlob F. Krotel, D. D., LL. D., of New York city. Clarence E. Keiser delivered the Latin salutatory. Dallas H. Bastian had for his subject "The Common Law Liberty." The philosophical oration was delivered by Rev. Charles H. Bohner. The German oration was delivered by Luther Weibel and the valedictory by Joseph R. Tallman.

After the valedictorian's address, President Haas delivered a brief address to the graduates, after which he presented the diplomas. Upon the recommendation of the Board of Trustees President Haas conferred the following degrees:

Doctor of Laws (L.L. D.)—Professor James Liechti, of King's College, Halifax, Nova Scotia.

Doctor of Science (Sc. D.)—Lewis Muhlenberg Haupt, of Philadelphia.

Doctor of Divinity (D. D.)—Rev. Hiram Peters, Decatur, Ill.

Master of Arts in Course (A. M.)—Rev. J. C. Seegers, Easton, Pa.

Master of Arts.—Allen R. Appel, Allentown; Charles C. Bachman, Northampton; Walter C. Beck, Orwigsburg; George S. Fegeley, Hamburg; J. Ralphus Freed, Doylestown; Wm. H. Gable, Numidia; Matthias H. Heilig, Stroudsburg; Jacob Kistler, Snyder's; Quincy A. Kuehner, Stembersville; Anson W. Lindenmuth, Philadelphia; Samuel E. Moyer, Catasauqua; Frank M. Uhrich, Lebanon; Clinton Zerweck, New Haven, Conn. All members of the class of 1902.

Bachelor of Arts.—Upon all the members of the graduating class except Herbert F. Gernert, of Trexlertown, and Robert K. Rosenberger, of Allentown, who received the degree of Bachelor of Science.

The following prizes were awarded: Amos Ettinger honor medal, assigned to that member of the Senior class having attained the highest average grade during the year, in all his studies, presented by Prof. Geo. T. Ettinger, Ph. D., was awarded to Clarence E. Keiser, Lyon Station, the salutatorian.

There was no award made for the President's Senior prize of \$10 to the member of the Senior class writing the best original essay in the department of philosophy. President Haas stated that no student had attained the standard in this department for the reason that the standard has been raised. Honorable mention he stated, however, should be made of Dallas H. Bastian.

The Clemmie L. Ulrich oratorical prize of \$25 to the member of the Junior Class making the best speech in English as to manner and matter at the Junior contest, was awarded to

Frederick A. Reiter, of Richland Centre. The judges were Revs. F. C. Seitz, W. A. Lambert and R. H. Kline. In their report they stated they were very sorry they could not award the prize to every member of the class, because all were exceptionally good. They made honorable mention of August C. Karkau, of Lansing, Mich., and Luther A. Pflueger, of Ringtown.

The President's Junior prize of \$10 to be presented to the member of the Junior class presenting the best original essay in the department of English, presented by President Haas, was awarded to Charles E. Rudy, of Lancaster.

The Sophomore Biological prize was not awarded.

The Freshman Biological prize, \$10 to the student who obtains the best average in zoology, was awarded to LeRoy P. Umbenhauer, of Reading. The prize is given by a friend of the college.

The general physical culture prize of \$10, presented by Professor H. H. Herbst, M. D., was awarded to William H. C. Lauer, of East Mauch Chunk.

The physical culture prize of \$5, also presented by Professor Herbst, was awarded to Sem. G. Beck, Hecktown.

There was no award of the prize to the Freshman class in English.

After the announcements President Haas delivered the benediction.

The Alumni Association met in the chapel of the main building on Thursday afternoon. This ended the week's exercises.

Literary.

"The Literary Study of the Bible"—by Richard G. Moulton, Professor of Literature in English in the University of Chicago. 570 pages. Retail price \$2.00. D. C. Heath & Co., Boston.

There is no end of books that have been written which deal with the manifold phases of an inner study of the Bible.

Though many books have been composed with this end in view, yet there have not been too many produced which deal exclusively with the literary values of his best known book. The author begins with the fact that it is the fountain head of much that is sublime and inspiring in literature and that it is the source of many a writer's style. He points out the obstacles that must be overcome in correctly understanding the Scriptures, due to the Bible's present divisions into chapters and verses. He urges that a correct literary analysis of misunderstood passages would do much to corret modern criticism, as in the case of Micah (VII, 7-10) where it has been argued that "between verse 6 and 7 there yawns a century" while if attention is called to the literary form which is dramatic, a more tenable solution is secured. Very truly does he reason that a literary treatment of Scriptures needs first to be recognized and known before one can enter into a historic analysis, since this in turn hinges upon a perfect knowledge of the text. The book contains an extensive introduction setting forth the literary interest attached to the Book of Job. It is then subdivided into six books which treat of the fundamental principles of Biblical Literature, Lyric Poetry, Historic and Epic, Biblical Literature of Rhetoric, Philosophy or Wisdom Literature, and the Literature of Prophecy, to which are added several appendices.

The book abounds with frequent illustrations and quotations, showing the many forms of Biblical expressions, their value, bearing and historic importance. The book is one, as seen above, that does not have references to theological discussions but endeavors to set before all students the pure literary interest centered in our Bible. The author's high conception of things eternal, his masterly and at times powerful treatment of so all an embracing field reveals the work of an artist.

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